

زَوْجَةً أَحَدِنَا عَلَيْهِ؟ قَالَ أَنْ تُطْعِمَهَا إِذَا طَعِمْتَ، وَتَكْسُوَهَا إِذَا اكْتَسَيْتَ وَلَا
تَضْرِبَ الْوَجْهَ، وَلَا تُقْبِحْ، وَلَا تَهْجُرْ إِلَّا فِي الْبَيْتِ.

(ابوداؤد)

149. An Hakeemibni Mu'awiyatalqusheeri an abiehi qaala qultu ya rasulal'lahi ma haqqu zaujati ahadina alaihi? qaala an tut'imaha iza ta'imta, watak'suwaha izaktasaita vala tazribil wajha. wala tuqab'bih, wala tahjuru illa filbaiti.

149. *Hakeem Ibn Mu'awiyah* reports from his father *Mua'awiyah* that he said, "I asked the Apostle of Allah about the obligations of a husband to his wife". He said. "They are that you should feed her when you eat, and cloth her when you yourself put on clothes. You should not strike her on the face. nor curse her. And in case of (temporary) boycott due to strained relations, it should be limited to the four walls of your house. (Publicity and propaganda are not allowed)".

— *Abu Da'ood*

Exposition: What the Prophet meant was that she should be accomodated in keeping with your own standard of living. Your treatment of her should be dignified and benevolent. In case of disobedience and mischief on her part. according to the Quranic injuctions, you should in the first stage try to gently instruct and correct her. But if she persists with her uncompromising attitude you should seclude her (from your bed). But it should be strictly between you two and not noised abroad. Even if this second measure fails to mend her, gentle beating may be tried but care should be taken that her face is not struck and her body receives no wounds or fractures.

(١٥٠) عَنْ لَقِيطِ بْنِ صَبْرَةَ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي امْرَأَةً فِي لِسَانِهَا شَيْءٌ
يَعْنِي الْبَدَاءَ قَالَ طَلَّقْهَا، قُلْتُ إِنَّ لِي مِنْهَا وَلَدًا وَلَهَا صُحْبَةٌ. قَالَ فَمُرْهَا يَقُولُ
عِظْهَا، فَإِنْ يَكُ فِيهَا خَيْرٌ فَسْتَقْبِلْ، وَلَا تَضْرِبَنَّ طَعْنَتَكَ ضَرْبَكَ أُمِّتِكَ.

(ابوداؤد)

150. An Laqietibni Sabarata qaala qul'tu ya Rasulal'lahi in'na limra'atan fie lisanaha shai'un yanilbaza'a qaala tal'liqha. qultu inna lie waladav walaha suhbatun. qaala famurha yaqoolu izha, fa'in'yaku fieha khairun fasataqbalu. wala tazriban'na za'eenataka zarbaka umay'yataka.

150. *Laqeet bin Sabrah* says that he complained to the Prophet about the foul tongue of his wife. He advised me to divorce her. I told him that I had children by her and we have been living together for such a long time. To this he replied, "Instruct her. If she has the capacity to accept sound advice she would accede to you. And beware. You should not beat her as you thrash your slave girls".

— *Abu Da'ood*

Exposition: The concluding sentence of the tradition should not be misleading to anyone. It does not mean that the slave girls should be given a sound beating and wives spared. However, there must be some distinction between the two. The slave girl too should not receive the inhuman treatment of the days of *Jahiliyah* at your hands and the life partner deserves much better regard.

(١٥١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَضْرِبُوا إِمَاءَ اللَّهِ فَبَجَاءَ عُمَرُ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ ذَرْنِ الْنِسَاءَ عَلَى أَزْوَاجِهِنَّ فَرَخَّصَ فِي ضَرْبِهِنَّ فَطَافَ بِالِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ نِسَاءً كَثِيرًا يَشْكُونَ أَزْوَاجَهُنَّ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ طَافَ بِالِ مُحَمَّدٍ نِسَاءً كَثِيرًا يَشْكُونَ أَزْوَاجَهُنَّ لَيْسَ أُولَئِكَ بِخِيَارِكُمْ.
(ابوداؤد-إياس بن عبد الله)

151. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tazribu ima'allahi faja'a Umaru ilaa Rasu'lil'lahi Sallallahu Alaihi Wasal'lama faqaala za'irnan'nisa'u alaa azwajihin'na farakh'khasa fie zarbihin'na fatafa bi'aali rasulil'lahi Sallallahu Alaihi Wasal'lama nisa'un kaseerun yashkoona azwajahun'na, faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama laqad tafa bi'aali muhammadin nisaa'un kaseerun yashkoona azwajahun'na laisa ulaa'ika bikhiyarikum.

151. The Prophet said, "O ye people! do not beat the slave girls of Allah (your wives). After some time Umar came to him and complained that women had become extremely bold and daring (in confronting their husbands). once they had spared the rod at his bidding. The Prophet allowed the husbands this corrective measure (as some women are so ill-natured that they would not listen to reason and mend their crooked ways without corporal punishment. And there are extreme cases where even

the last resort fails to correct the daughters of Hawwa (Eve of O.T). But soon after women thronged to the consorts of the Prophet, and complained of the ill treatment of their husbands. The Prophet then declared, "So many of your women have complained to my wives against their husbands. Those of you who are harsh in treatment of their wives are not the better lot of you.

— Abu Da'ood, Ayas bin Abdullah

(١٥٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَفْرُكُ مُؤْمِنٌ مُؤْمِنَةً، إِنْ كَرِهَ مِنْهَا خُلُقًا رَضِيَ مِنْهَا آخَرَ.
(مسلم - ابو هريرة)

152. Qaala Rasulul'lahi Sallallahu-Alaihi Wasal'lama la yafruk mu'minum mu'minatan, in kariha minha khuluqan razia minha aakhara.

152. The Prophet said, "No believer should hate his wife. If some of her habits are unpalatable to you, some others may be pleasing".

— Muslim, Abu Hurairah

Exposition: Lack of physical charms or shortcomings from any other aspect should not prompt a person to seek separation on impulse. A sensible woman, lacking in some respects, if given a chance, may yet hold her husband with her other qualities and capabilities. No single factor responsible for abhorrence should be allowed to ruin an otherwise happy home.

(١٥٣) عَنْ عَمْرِو بْنِ الْأَخْوَصِ الْجُشَمِيِّ أَنَّهُ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حَجَّةِ الْوَدَاعِ يَقُولُ بَعْدَ أَنْ حَمِدَ اللَّهُ تَعَالَى وَاتَّئِنَى عَلَيْهِ وَذَكَرَ وَوَعَظَ ثُمَّ قَالَ أَلَا وَاسْتَوْضُوا بِالنِّسَاءِ خَيْرًا، فَإِنَّمَاهُنَّ عَوَانٌ عِنْدَكُمْ لَيْسَ تَمْلِكُونَ مِنْهُنَّ شَيْئًا غَيْرَ ذَلِكَ إِلَّا أَنْ يَأْتِيَنَّ بِفَاحِشَةٍ مُبَيَّنَةٍ، فَإِنْ فَعَلْنَ فَاهْجَرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ ضَرْبًا غَيْرَ مُبَرِّحٍ، فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا عَلَيْهِنَّ سَبِيلًا. أَلَا إِنَّ لَكُمْ عَلَى نِسَائِكُمْ حَقًّا وَلِنِسَائِكُمْ عَلَيْكُمْ حَقًّا فَحَقُّكُمْ عَلَيْهِنَّ أَنْ لَا يُؤْطِنَنَّ فُرُشَكُمْ مَنْ تَكْرَهُونَ، وَلَا يَأْذَنَنَّ فِي بُيُوتِكُمْ لِمَنْ تَكْرَهُونَ، أَلَا وَحَقُّهُنَّ عَلَيْكُمْ أَنْ تُحَسِّنُوا إِلَيْهِنَّ فِي كِسْوَتِهِنَّ وَطَعَامِهِنَّ.
(ترمذی)

153. An Amribnil Ah'wasiljushamiyyi an'nahu sami'an'nabayya Sallallahu Alaihi Wasal'lama fi haj'jatilwada'i yaqoolu ba'da an hamidal laha ta'ala wa'asnaa alaihi wazakara wawa'aza summa qaala ala wasta'usu bin'nisa'i khairan, fa'in'nama hun'na awanin indakum laisa tamlikoona minhun'na shai'an ghaira zalika il'la ayyateena bifahishatim mubay'ynatin, fa'in fa'alna fa'hjuru hun'na filmazaji'i wazribu hun'na zarban ghaira mubar'rihin, fa'in atanakum fala tabghu alaihin'na sabiela. alainna lakum ala nisa'ikum haqqaw walinisa'ikum alaikum haqqan fahaqqukum alaihinna alla yu'teena furushakum man takrahoona, wala yazan'na fi buyutikum liman takrahoona, ala vahaqquhunna alaikum an tuhsinu ilaihin'na fikisvatihin'na wata'amihin'na.

153. 'Amr bin Ahwas Jushami reports that the Prophet in his harangue on the occasion of his last pilgrimage, after praising and thanking Allah and exhorting the Muslims to good deeds and eternal vigilance in the defence of their faith, said, "Listen to me ye people! Treat your women kindly since they are prisoners with you. You can take them to task only when they are guilty of disobedience openly. So when it comes to this, seclude them from your beds. (If necessary) you can inflict corporal punishment on them but not so grievous as to cause wounds (or fractures). And if they come round and mend their ways, do not seek excuses to oppress them. Listen! You owe something to them and they have certain obligations to you. It is your due that they should not allow anyone to trample your bed (illicit sex with other men) you do not like, nor allow anyone entry to your house; whome you do not like. Listen. And your obligation to them is that you feed and cloth them properly".

— Tirmizi

(١٥٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، إِذَا أَنْفَقَ الرَّجُلُ عَلَى أَهْلِهِ يَحْتَسِبُهَا فَهُوَ لَهُ صَدَقَةٌ.
(متفق عليه - أبو مسعود بدرى)

154. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza anfaqar'rajulu alaa ah'lihi yah'tasibuha fahuwa lahu sadaqatun.

154. The Prophet said, "When a person spends on his family (and other dependents) with a view to the reward of the Hereafter, it becomes *Sadaqah* (Charity). for him".

— *Unanimous, Abu Mas'ood Badri*

(١٥٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَفَى بِالْمَرْءِ إِثْمًا أَنْ يُضَيِّعَ مَنْ يَقْوُتُ.

(ابوداؤد، عبد الله بن عمرو)

155. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama kafaa bilmar'i isman ay'yuzi'a may'yaqootu.

155. The Prophet said, "To become a sinner it is enough for a man to ruin the lives of those whom he feeds (supports).

— *Abu Da'ood, Abdullah bin 'Amr*

(١٥٦) عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَتْ عِنْدَ الرَّجُلِ امْرَأَتَانِ فَلَمْ يَعْدِلْ بَيْنَهُمَا جَاءَ يَوْمَ الْقِيَمَةِ وَشِقُّهُ سَاقِطٌ.

(ترمذی)

156. An Abie Hurairata anin'nabiyyi Sallallahu Alaihi Wasal'lama qaala iza kaanat indar'rajulim ra'atani falam ya'dil bainahuma ja ya'aumal qiyaamati washiq'quhu saqitun.

156. *Abu Hurairah* reports that the Prophet said, "A person having two wives and not maintaining balance between them in relation to his obligations to them, will come on Doomsday with only half of his body, the other half absent".

— *Tirmizi, Abu Huraira*

Exposition: He will come only with half his body, because the wife whose rights he did not respect was also a part of his body. He had cut off that half of his body and left it behind in the world. How could he have the whole body with him in the next world?

5. WOMEN'S OBLIGATIONS TO THEIR HUSBANDS

(١٥٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَرْأَةُ إِذَا صَلَّتْ خَمْسَهَا وَصَامَتْ شَهْرًا مَا وَاحَصَتْ فَرْجَهَا وَأَطَاعَتْ بَعْضَهَا فَلْتَدْخُلْ مِنْ أَيِّ أَبْوَابِ الْجَنَّةِ شَاءَتْ.

(مشکوٰۃ-انس)

157. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama'

Imar'atu iza sal'lat khamsaha wasamat shah'ra ma wa'ahsanat far'jaha wa'ata'at ba'laha faltadkhul min ay'yi abvabil jan'nati sha'at.

157. The Prophet said, "A woman praying five times a day (regularly and punctually), fasting during the month of *Ramadhan*, guarding her chastity and obeying her husband can enter heaven through any gate she likes".

— *Mishkat, Anas*

(١٥٨) قِيلَ لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ النِّسَاءِ خَيْرٌ؟ قَالَ الَّتِي تَسْرُهُ إِذَا نَظَرَ، وَتُطِيعُهُ إِذَا أَمَرَ، وَلَا تُخَالِفُهُ فِي نَفْسِهَا وَلَا مَالِهَا بِمَا يَكْرَهُ. (نسائي-ابو هريرة)

158. Qeela lirasulil'lahi Sallallahu Alaihi Wasal'lama ay'yunnisa'i khairun? qaalal'latie tasur'ruhu iza nazara, watuti'uhu iza amara, wala tukhalifuhu fie nafsaha wala ma liha bima yakrahu.

158. The Prophet was asked, "Which wife is the best? He said. "The wife who delights (the eye of her husband when he looks at her, obeys him when he orders her and adopts no posture about her ownself and her belongings which are abhorrent to her husband.

— *Nasa'i, Abu Hurairah*

Exposition: Her belongings are those that her husband has entrusted to her care as the mistress of the household.

(١٥٩) عَنْ أَبِي سَعِيدٍ قَالَ جَاءَتْ امْرَأَةٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ عِنْدَهُ، فَقَالَتْ زَوْجِي صَفْوَانُ بْنُ الْمُعْطِلِ يَضْرِبُنِي إِذَا صَلَّيْتُ، وَيُفْطِرُنِي إِذَا صُمْتُ، وَلَا يُصَلِّي الْفَجْرَ حَتَّى تَطْلُعَ الشَّمْسُ، قَالَ وَصَفْوَانُ عِنْدَهُ، قَالَ فَسَأَلَهُ، عَمَّا قَالَتْ، فَقَالَ يَا رَسُولَ اللَّهِ أَمَا قَوْلُهَا "يَضْرِبُنِي إِذَا صَلَّيْتُ" فَإِنَّهَا تَقْرَأُ بِسُورَتَيْنِ وَقَدْ نَهَيْتُهَا، قَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَوْ كَانَتْ سُورَةً وَاحِدَةً لَكَفَّتِ النَّاسَ، قَالَ وَأَمَا قَوْلُهَا "يُفْطِرُنِي إِذَا صُمْتُ" فَإِنَّهَا تَنْطَلِقُ تَصُومُ وَأَنَا رَجُلٌ شَابٌّ فَلَا أَصِيرُ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَصُومُ امْرَأَةٌ إِلَّا بِإِذْنِ زَوْجِهَا وَأَمَا قَوْلُهَا "إِنِّي لَا أَصَلِّي حَتَّى تَطْلُعَ الشَّمْسُ" فَإِنَّا أَهْلُ بَيْتٍ قَدْ عَرَفْنَا لَنَا ذَلِكَ لَأَنكَادُ نَسْتَقِيطُ حَتَّى تَطْلُعَ الشَّمْسُ، قَالَ فَإِذَا اسْتَقِيطَتْ يَا صَفْوَانُ فَصَلِّ.

(البخاري)

159. An Abie Sa'eedin qaala ja'atimra'atun ilaa rasulil'lahi Sallallahu Alaihi Wasal'lama vanahnu indahu, faqaalat zaujie safwanubnul mu'attili yazribuni iza sal'laitu, wayufat'tiruni iza sumtu, wala yusal'lil fajra hat'ta tat'luash'shamsu, qaala wasafwanu indahu, qaala fasa'aluhu, am'ma qaalat, faqaala ya rasulal'lahi amma qauluha "yaz'ribuni iza sal'laitu" fa'innaha taqra'u bisurataini waqad nahaituha, qaala lahu rasu'lul'lahi Sallallahu Alaihi Wasal'lama lau kanat surataw vahidatal' lakafatin'nasa, qaala wa'amma qauluha "yufat'turuni iza sumtu" fa'innaha tantaliqu tasoomu va'ana rajulun sh'abbun fala asbiru, faqaala rasulul'lahi Sallallahu Alaihi Wasal'lama la tasoomumra'atun illa be'izni zaujiha va'amma qauluha "inni la usal'li hat'ta tatlu'ash shamsu" fa'inna ahlu baitin qad urifa lana zaalika la nakadu nastaiqizu hat'ta tat'luash shamsu, qaala fa'izas taiqazta ya safwanu fasal'li.

159. *Abu Saeed Khudri* reports that a woman came to the Prophet and we were sitting with him. She said. "My husband Safwan bin Mu'attil beats me when I am praying and orders me to break my fast when I am fasting. And he does not say his Fajr prayer until the sun rises". Abu Sa' eed goes on to add. "Safwan was among those present there and the Prophet asked him to explain his conduct in the context of her complaint". He explained thus: "O Apostle of Allah! As about her complaint about being beaten for praying, she recites not one but two (long) surahs (in every rak'at or unit) and I restrain her from so doing". The Prophet said, "One Surah is enough. "Safwan further explained, "As for being compelled to break her fast, the truth of it is that she goes on fasting (non stop, supererogatory fasts) and young as I am, I cannot restrain myself (long enough without intercourse)". The Prophet said, "No woman can fast (supererogatorily) without permission of her husband." After that he accounted for Fajr prayer after sunrise, saying. "We come of a family notorious for late rising (only after sunrise)". To this the Prophet said, O Safwan! Pray when you wake up from sleep".

— *Abu Da'ood*

Exposition: The tradition brings out certain important facts worthy of careful note by one and all.

1. The husbands have no right to stop their wives from saying obligatory prayers. However, it is incumbent on a woman to have due regard for the needs of her husband and should not make her daily obligatory prayers too long to interfere with her normal household duties. As for the supererogatory prayers she should not say them without permission of the husband, nor fast supererogatorily without his express leave. Promptly attending to his needs is more important for her.

2. *Safwan bin Mu'attil* was a wage earner watering the fields of farmers during the greater part of the night. Spending the nights in such hard toil and going to bed in the early hours of the morning made waking up in time for Fajr prayers (before sunrise) a difficult job. (Late-rising which he attributes to the family trait appears to be due to the family occupation-hard work in sleepless nights).

Safwan bin Mu'attil is a high ranking companion and it is unthinkable about him that he was careless about his early morning prayers (Fajr). It is most likely that occasionally when he went to bed very late and nobody awakened him for Fajr prayer, he could wake up only after sunrise, not saying his prayers in time. It was for this reason that the Prophet asked him to say his Fajr prayer whenever he woke up. Had he been careless about prayer and a regular defaulter in the knowledge of the Prophet, he would have been wroth with him and admonished him severely.

(١٦٠) عَنْ أَسْمَاءَ بِنْتِ يَزِيدٍ الْأَنْصَارِيَّةِ قَالَتْ مَرَّبِيَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنَا فِي جَوَارِ أَتْرَابٍ لِي. فَسَلَّمَ عَلَيْنَا وَقَالَ إِيَّاكُنَّ وَكُفَرَ الْمُنْعِمِينَ قَالَ وَلَعَلَّ أَحَدًا كُنَّ تَطُولُ أَيْمَتُهَا مِنْ أَبْوَيْهَا، ثُمَّ يَرْزُقُهَا اللَّهُ زَوْجًا وَيَرْزُقُهَا مِنْهُ وَلَدًا، فَغَضِبَ الْغَضَبَةَ فَكُفِرُ فَتَقُولُ مَا رَأَيْتُ مِنْكَ خَيْرًا قَطُّ.
(الادب المفرد)

160. An Asma'a binti Yazidal ansariyyati qaalat, mar'rabian'nabiy'yu Sallallahu Alaihi Wasal'lama wa'ana fie jawarin at'rabilli. fasal'lama alaina waqaala iyyakunna wakufra munimeena qaalala wala'alla ihdakun'na tatulu aimatuha min ab'waiha, summa yarzuquhal'lahu zaujaw wayarzuquha minhu waladan, fataghzabul ghazbata fatakfuru fataqoolu mara'aitu minka khairan qat'tu.

160. *Asma' bint Yazeed* says, 'I was sitting with some girls of my own age when Prophet passed by us and greeted us and said, "Abstain from disobedience to kind-hearted husbands." He further added, "Some one of your sex has to wait long enough at home with her parents to be picked up by a suitor. Then Allah sends one to her, and after marriage she gives birth to his children. Then she gets irritated on some (paltry) issue and says to her husband, "I never had a moment of happiness with you. You never did a good turn to me".

— *Al Adab-al-Mufrad*

Exposition: In this tradition women have been instructed to abstain from ingratitude (and warned against it. In another tradition the Prophet said that he saw a large number of women as inmates of hell (mostly on grounds of disobedience and ingratitude). So they should do all in their power to abstain from these two faults.

(١٦١) عَنْ ثَوْبَانَ قَالَ لَمَّا نَزَلَتْ، وَالَّذِينَ يَكْنِزُونَ الذَّهَبَ وَالْفِضَّةَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي بَعْضِ أَسْفَارِهِ، فَقَالَ بَعْضُ أَصْحَابِهِ نَزَلَتْ فِي الذَّهَبِ وَالْفِضَّةِ لَوْ عَلِمْنَا أَيُّ الْمَالِ خَيْرٌ فَنَتَّخِذَهُ فَقَالَ أَفْضَلُهُ لِسَانٌ ذَاكِرٌ وَقَلْبٌ شَاكِرٌ وَزَوْجَةٌ مُؤْمِنَةٌ تُعِينُهُ عَلَى دِينِهِ.
(ترمذی)

161. An Saubana qaala lam'ma nazalat, val'laziena yaknizoonaz zahaba wal'fizzata kun'na ma'a Rasulul'lahi Sallallahu Alaihi Wasal'lama fie ba'zi asfarihi, faqaala ba'zu ashabihi nazalat fizzahabi walfizzati lau alimna ayyul maali khairun fanat'takhizahu faqaala afzaluhu lisanun zakiruw waqalbun shakiruv wazaujatun mu'minatun tu'inuhu alaa deenihi.

161. *Thauban* reports that they were on a journey with the Prophet when the following Quranic verse was revealed: "And there are those who bury gold and silver and spend it not in the way of Allah, announce into them a most grievous penalty — On the day when heat will be produced out of that (Wealth) in the fire of hell and with it will be branded their fore heads, their flanks and their backs . — This is the (treasure) you buried! for yourselves, taste ye then (treasure) ye buried." (Q.IX:34-35) Some of us said, Amassing gold and silver has been prohibited by this verse. If we come to know which (previous) commodity is

good, we may think of collecting and treasuring it." The Prophet said, "The best treasure is the tongue remembering Allah and the heart brimming over with gratitude for Him and a virtuous wife who is great help to the husband in his striving in the way of Allah".

— *Tirmizi*

Exposition: This tradition tells us that remembrance of Allah with the tongue is approved and is acceptable only accompanied by a thankful heart. And we also learn that the wife who stands by her good husband patiently in trials and hardships, offers her support to him in his striving in the way of Allah and does not become a stumbling block in his progress — is a great gift of Allah".

(١٦٢) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْأَمِيرُ رَاعٍ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَفِي رِوَايَةٍ وَالْخَادِمُ رَاعٍ عَلَى مَالِ سَيِّدِهِ. (متفق عليه - ابن عمر)

162. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama kul'lukum ra'inv wakul'lukum mas'oolun an ra'iy'yatihi wal'ameeru ra'in var'rajulu ra'in alaa ahli baitihi wal'mar'atu ra'iyatun alaa baiti zaujiha wawaladihi fakul'lukum ra'inv wakul'lukum mas'oolun an ra'iiyyatihi wafi riwayatin walkhadimu ra'in alaa mali say'yidihi.

162. The Prophet said, "Every one of you is a supervisor and protector and every one of you will be questioned about those in his charge. Ameer (the head of a party or government) is also a guardian and will be questioned about those under his command and rule. And the husband is the guardian of his household and the woman is the supervisor and keeper of her husband's house and his children. And the servant is the protector of his master's property. Therefore every one of you is a supervisor and protector and every one of you will be questioned about those placed under his charge".

— *Unanimous, Ibn 'Umar*

Exposition: The portion of the tradition pointing out the responsibility of woman for her husband's house and his children is relevant in this context. It also tells us that the

husband is not only responsible for the upkeep of his wife but also for her belief and faith and her morals. But the woman's responsibility has two folds. She is not only responsible for the supervision of her husband's house and his belongings but specifically accountable for the education and training of his offspring. The husband is mostly out of doors in connection with earning their livelihood and the children are closer to their mother and as such the dual responsibility of their supervision and education and training rests with her.

6. RIGHTS OF THE OFFSPRINGS

(١٦٣) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَا نَحَلَ
وَالِدٌ وَلَدَهُ مِنْ نَحْلٍ أَفْضَلَ مِنْ أَدَبٍ حَسَنِ.
(جامع الاصول - مشکوٰۃ - سعيد بن العاص)

163. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala ma nahala walidun waladahu min nuhalin afzala min adabin hasanin.

163. The Apostle of Allah said, "Of all that a father gives to his children, the best gift is their good education and training".

— Jami'-ul-usul, Mishkat, Sa'eed ibn al-'As

(١٦٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرُّوْا أَوْلَا دُكُم بِالصَّلَاةِ وَهُمْ أَبْنَاءُ
سَبْعِ سِنِينَ وَاضْرِبُوهُمْ عَلَيْهَا وَهُمْ أَبْنَاءُ عَشْرِ وَفَرِّقُوا بَيْنَهُمْ فِي الْمَضَاجِعِ.

164. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama muroo auladakum bis'salaati wahum abna'u sab'i sineena waz'ribuhum alaiha wahum abnau ashriw wafar'riqubainahum filmazaji'i.

164. The Apostle of Allah said, "Order your children to pray when they are seven years old. And when they attain the age of ten, you can resort to corporal punishment to bring them round to pay attention to prayer. At this age their beds should also be segregated".

Exposition: The instruction given here to *the Ummah* in connection with the upbringing of their children is of particular interest. Prayer is the most important in the life of a believer next only to his belief. So on the principle of first things first, the

parents have been directed to teach the way prayer is to be said, and to order them to start praying at the early age of seven. However, if by the age of ten, any slackness or aversion is noticed, more stringent measures than mere reminders or remonstrations must be adopted. It should be made very clear to them that their negligence or total lack of interest in the matter of this most important devotional act (after belief) is definitely intolerable. In view of the early signs of sex consciousness manifesting themselves in children at this age, the instruction of the Prophet is to separate their beds, distinguishes the heavenly wisdom and fore-sight of the unlettered Prophet. He was far ahead of his own time when psychology and human behaviour were things unheard and undreamt of, and took ordinary mortals centuries to discover and demonstrate.

(١٦٥) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا مَاتَ الْإِنْسَانُ انْقَطَعَ عَمَلُهُ إِلَّا مِنْ ثَلَاثٍ، صَدَقَةٍ جَارِيَةٍ أَوْ عِلْمٍ يُنْتَفَعُ بِهِ، أَوْ وَلَدٍ صَالِحٍ يَدْعُو لَهُ.
(مسلم-البهريه)

165. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala iza maatal insanu inqata'a amaluhu illa min salasin, sadaqatin jariyatin au'ilmin yuntafa'u bihi, auwaladin salihin yad'ulahu.

165. The Prophet said, "After his death there is a stop to a person's good deeds. But there are three sources through which reward is credited to his account even after he is dead and gone. One of them is *Sadaqah Jariyah* or the continuing charities. The second is learning and instruction that he leaves behind (for the benefit of the coming generations). And the third is the virtuous offspring left behind by him who pray (all their lives) for the forgiveness of his sins in the life Hereafter.

—Muslim, Abu Hurairah

Exposition: *Sadaqah Jariyah* is a *Sadaqah* (charitable act) with continuing benefit such as a source of supply of water for people, particularly in an area of scarcity, or building a rest-house for the travellers or planting trees by the road-side for shade and their fruit, or instituting a library attached to a centre of religious learning, or building a mosque with attached maktabas and madrasahs for early age instruction of believer's children. The second source, open only to those gifted by Allah

with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficence of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

(١٦٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَوْتَيْتُمَا إِلَى طَعَامِهِ وَشَرَابِهِ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ الْبَتَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ، وَمَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ فَأَدَّبَهُنَّ وَرَحِمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللَّهُ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْتَيْتَيْنِ؟ قَالَ أَوْتَيْتَيْنِ حَتَّى لَوْ قَالُوا أَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ أَذْهَبَ اللَّهُ كَرِيمَتِيهِ وَجَبَتْ لَهُ الْجَنَّةُ، قِيلَ يَا رَسُولَ اللَّهِ وَمَا كَرِيمَتَاهُ؟ قَالَ غِنَاهُ.

(مشکوٰۃ - ابن عباسؓ)

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeman ilaa ta'amihi vasharabihi aujabal lahu lahul jan'natal bat'tata illa ayyamala zambal'la yughfaru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal'lahu lahul jannata faqaala rajulun ya rasulul'lahi avisnataini? qaala avisnataini hat'ta lau qaalau aw wahidatan laqaala wahidatan waman azhabal lahu karimataihi wajabat lahul jannatu, qiela ya rasulal'lahi wama kariematahu? qaala ainahu.

166. *Abdullah ibn Abbas* reports the Prophet to have said, "The person who took over charge of an orphan and made him share his food and other things, Allah granted his entry to heaven a matter of certainly, unless he becomes guilty of an unpardonable sin. And he who brought up three daughters or sisters under his (loving) care, and imparted beneficial education and training to them persisting with it until such time

with wisdom and knowledge is to write books on religious themes and allied services in the field of learning and knowledge that are the crying need of their times. As long as people shall continue to benefit by these benevolent gestures and philanthropic beneficence of a person, the reward thereof shall also continue to be credited to his account.

The third benevolent act which is a twofold good, is his own progeny (sons and daughters) whom he has imparted good education and training from an early age and they become God-fearing and virtuous. So as long as these children live their parents shall continue to receive the reward of their good deeds. Moreover their goodness and sense of gratitude to their loving and beneficent parents they must be praying too all their lives for their well-being in the life Hereafter.

(١٦٦) عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَوْتَيْتُمَا إِلَى طَعَامِهِ وَشَرَابِهِ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ الْبَتَّةَ إِلَّا أَنْ يَعْمَلَ ذَنْبًا لَا يُغْفَرُ، وَمَنْ عَالَ ثَلَاثَ بَنَاتٍ أَوْ مِثْلَهُنَّ مِنَ الْأَخَوَاتِ فَأَدَّبَهُنَّ وَرَحِمَهُنَّ حَتَّى يُغْنِيَهُنَّ اللَّهُ أَوْ جَبَّ اللَّهُ لَهُ الْجَنَّةَ فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَوْتَيْتَيْنِ؟ قَالَ أَوْتَيْتَيْنِ حَتَّى لَوْ قَالُوا أَوْ وَاحِدَةً لَقَالَ وَاحِدَةً وَمَنْ أَذْهَبَ اللَّهُ كَرِيمَتِيهِ وَجَبَتْ لَهُ الْجَنَّةُ، قِيلَ يَا رَسُولَ اللَّهِ وَمَا كَرِيمَتَاهُ؟ قَالَ غِنَاهُ.

(مشکوٰۃ - ابن عباسؓ)

166. Anibni Ab'basin qaala qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man aawaa yateeman ilaa ta'amihi vasharabihi aujabal lahu lahul jan'natal bat'tata illa ayyamala zambal'la yughfaru, waman ala salaasin aumislahun'na minal akhavati fa'adda bahunna varahimahun'na hat'ta yughniyahun'nal lahu aujabal'lahu lahul jannata faqaala rajulun ya rasulul'lahi avisnataini? qaala avisnataini hat'ta lau qaalau aw wahidatan laqaala wahidatan waman azhabal lahu karimataihi wajabat lahul jannatu, qiela ya rasulal'lahi wama kariematahu? qaala ainahu.

166. *Abdullah ibn Abbas* reports the Prophet to have said, "The person who took over charge of an orphan and made him share his food and other things, Allah granted his entry to heaven a matter of certainly, unless he becomes guilty of an unpardonable sin. And he who brought up three daughters or sisters under his (loving) care, and imparted beneficial education and training to them persisting with it until such time

as they become independent of him (get happily married), Allah conferred the reward of heaven on him as a matter of obligation. At this (announcement) somebody asked him, "If there are only two (daughters or sisters) whom he patronises"? The Prophet answered, "Two will also entitle him to the same reward". Ibn Abbas goes on to say, "If they had asked him about one (it is most likely) he would have given the same glad tidings for that too". And he who has been deprived of this two good things, under Allah's will and discretion, is assured of an abode in heaven". He was asked to name those two good things and he said, "His two eyes".

—*Mishkat, Ibn Abbas*

Exposition: The most notable thing mentioned in this report is that if a person has been endowed with girls only in the offspring, he should not maltreat them but should bring them up with all the loving care he can bestow on them. He should embellish them with religious instruction and this kind and benevolent treatment should continue until they get married and happily settled in their new homes. One who complies with these instructions, the Prophet has given him the glad tidings of entry to heaven. Similar is the case of a brother with sisters of marriageable age and dependent on him. He should not regard them as a vexatious burden in spite of evil whispers and promptings from among his own people or others of petty nature, or real financial hardship to him and his family. He should educate them and also teach them their faith and charming manners. This should terminate only when they get married.

(١٦٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ أُتْنَى فَلَمْ يَنْدِهَا وَلَمْ يَهْنَهَا وَلَمْ يُؤْثِرْ وَلَدَهُ عَلَيْهَا يَعْنِي الذُّكُورَ أَدْخَلَهُ اللَّهُ الْجَنَّةَ.
(ابوداؤد-ابن عباس)

167. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kaanat lahu unsaa falam ya'diha walam yuhinha walam yu'sir waladahu alaiha yanizukura adkhalahul lahul jan'nata.

167. The Prophet said, "The person to whom a daughter was born and he did not bury her alive after the manner of *Jahiliyah* (Un-Islam), nor did he look down upon her, nor meted out

preferential treatment to boys in comparison to her, Allah will reward him with heaven.

— Abu Da'ood Ibn Abbas

(١٦٨) عَنْ عَائِشَةَ قَالَتْ جَاءَ نَبِيَّ امْرَأَةٌ وَمَعَهَا ابْنَتَانِ لَهَا تَسْأَلْنِي، فَلَمْ تَجِدْ عِنْدِي غَيْرَ تَمْرَةٍ وَاحِدَةٍ، فَأَعْطَيْتُهَا إِيَّاهَا فَقَسَمَتْهَا بَيْنَ ابْنَتَيْهَا وَلَمْ تَأْكُلْ مِنْهَا، ثُمَّ قَامَتْ فَخَرَجَتْ فَدَخَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَحَدَّثَتْهُ فَقَالَ مَنْ بْتَلَى مِنْ هَذِهِ الْبَنَاتِ بِشَيْءٍ فَأَحْسَنَ إِلَيْهِنَّ كُنَّ لَهُ سِتْرًا مِنَ النَّارِ.
(بخاری، مسلم)

168. An Ayesha qaalat ja'atnim ra'atun wama'ahab natani laha tasa'aluni, falam tajid indie ghaira tamratiw wahidatin, fa'ataituha iyyaha faqasamatha bainab nataiha walam takul minha, summa qaamat fakharajat fadakhalan nabiyyu Sallallahu Alaihi Wasal'lama fahaddasutuhu faqaala manibtuliya min hazihil banati beshai'in fa'ahsana ilaihin'na kun'na lahu sitram minan'nari.

168. 'Ayesha reports, "A woman came to me one day. She had two little girls with her. She had come to me get something. I had nothing at the time save a single date (fruit). I gave it to her and she divided it between her two daughters, cheerfully ignoring her ownself. When the Prophet came to me after sometime, I told him about that woman and her self-denial in favour of her two daughters". The Prophet said, "Whoever was tried with daughters and he treated them kindly, they will become a curtain shielding him from the fire of hell".

— Bukhari, Muslim

Exposition: A person whom Allah gives daughters alone, they too are an endowment, a gift from Him. He wants to see how the parents treat these girls who are neither capable of adding to the family resources with their earnings, nor can live long with them (parents) for service. And the finer sex becoming a means of enhancement of the family's muscle power is out of question. If inspite of these apparent disadvantages, they treat them affectionately, they (the parents) have come out successful in their trial and the girls shall become a recommendation in the matter of their salvation.

(١٦٩) عَنْ النُّعْمَانِ بْنِ بَشِيرٍ أَنَّ أَبَاهُ أَتَى بِهِ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

فَقَالَ إِنِّي نَحَلْتُ ابْنِي هَذَا غُلَامًا كَانَ لِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 أَكُلَ وَلَدِكَ نَحْلَتَهُ مِثْلَ هَذَا؟ فَقَالَ لَا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ
 فَارْجِعْهُ وَفِي رِوَايَةٍ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفَعَلْتَ هَذَا بِوَلَدِكَ
 كُلِّهِمْ؟ قَالَ لَا، قَالَ اتَّقُوا اللَّهَ وَاعْدِلُوا فِي أَوْلَادِكُمْ فَارْجِعْ أَبِي فَرَدَّ تِلْكَ
 الصَّدَقَةَ، وَفِي رِوَايَةٍ قَالَ فَلَا تُشْهِدْنِي إِذَا، فَإِنِّي لَا أَشْهَدُ عَلَى جَوْرٍ، وَفِي رِوَايَةٍ
 قَالَ أَيَسْرُكَ أَنْ يَكُونُوا إِلَيْكَ فِي الْبَرِّ سَوَاءً؟ قَالَ بَلَى، قَالَ فَلَا إِذَا.
 (بخاری، مسلم)

169. Aninnu'manibni Basheerin anna abahu ataa bihi
 rasulal'lahi Sallallahu Alaihi Wasal'lama, faqaala inni
 nahal'tubni haaza ghulaman kaana lie faqaala rasulul'lahi
 Sallal'lahu Alaihi Wasal'lama akul'la waladika nahal'tahu
 misla haaza? faqaala la, faqaala rasulul'lahi Sallallahu Alaihi
 Wasal'lama far'ji'hu, wafie riwayatin faqaala rasulul'lahi
 Sallal'lahu Alaihi Wasal'lama afa'alta haaza biwaladika
 kul'lihim? qaala la, qaalat'taullaha va'adiloo fie auladikum
 faraja'a abie faradda tilkas sadaqata, wafi rivayatin qaala fala
 tushhidni izan, fa'inni la ashhadu alaa jaurin, wafie riwayatin
 qaala ayusur'ruka ayyakoonu ilaika filbir'ri sawa'an? qaala
 balaa, qaala fala izan.

169. *Nu'man bin Basheer* reports, "My father went to the Prophet and I was with him. He said, "O Apostle of Allah! I had a slave and gave it to this son of mine". The Prophet asked, "Have you given one (slave to every one of your sons"? He (my father) said, "No" then the Prophet said to him, "Take the slave back from this son". According to another report he Prophet said, "Have you meted out the same treatment to every one of your sons"? He (my father) said, "No." To this the Prophet said, "Fear Allah and practise equality in your dealings with them," My father came home and took back this *Sadaqah* from the slave.

A yet another (third) report tells us that the Prophet said, "Then do not make me a witness. I would not be a witness to injustice". A fourth report says that the Prophet said, "Do you like that all the sons treat you kindly"? My father said, "Yes". The Prophet said, "Don't do it then".

— Bukhari, Muslim

Exposition: This tradition instructs us that we should treat our progeny on equal terms or it will be a grave injustice. Moreover, such preferential treatment will create friction and those ignored shall nurse a grudge against the father and favoured ones, rather sibling rivalry comes into lay in all such situations of favouritism even if it is unwitting.

(١٤٠) عَنْ أُمِّ سَلَمَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ هَلْ أَجْرُ لِي فِي بَنِي أَبِي سَلَمَةَ أَنْ أَنْفِقَ عَلَيْهِمْ وَلَسْتُ بِتَارِكِهِمْ هَكَذَا وَهَكَذَا؟ إِنَّمَا هُمْ بَنِي فَقَالَ نَعَمْ لَكَ أَجْرُ مَا أَنْفَقْتَ عَلَيْهِمْ.
(بخاری-مسلم)

170. An Ummi Salamata qaalat qultu ya rasu'lal'lahi hal ajrul lie fie banie abie salamata an unfiq alaihim walastu bitarikatihim haakaza wahaakaza? in'nama hum baniyya faqaala na'am laki ajru ma anfaq'ti alaihim.

170. *Umme Salmah* reports "I asked the Prophet, "Shali I be entitled to reward (from Allah) for spending (my substance) on the sons of Abu Salmah. I cannot leave them to wander about the streets, going from door to door, for, afterall they are my sons". The Prophet said, "Whatever you spend on them, you will be rewarded for it".

— Bukhari, Muslim

Exposition: Abu Salmah was the first husband of Umme Salmah. After his death she was wedded to the Prophet. She had asked the Prophet about extending a helping hand to her sons by Abu Salmah who had no one to support and look after them.

(١٤١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَامْرَأَةٌ سَفْعَاءُ الْخَدَّيْنِ كَهَاتَيْنِ يَوْمَ الْقِيَمَةِ وَأَوْ مَا يَزِيدُنِي زُرْعٍ إِلَى الْوُسْطَى وَالسَّبَّابَةِ، امْرَأَةٌ أَمْتُ مِنْ رَوْحِهَا ذَاتُ مَنْصِبٍ وَجَمَالٍ حَبَسَتْ نَفْسَهَا عَلَى يَتَامَاهَا حَتَّى بَانُوا أَوْ مَاتُوا.
(ابوداؤد-عوف بن مالك)

171. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana wa'amra'atun safa'ul khad'daini kahataini yaumalqiyamati wauma yazidubnu zurai'in ilal'vustaa was'sabbabati, imra'atun aamat min zaujiha zatu mansabiw' wajamalin habasat nafsaha alaa yatamaha hat'ta baanu aumatu.

171. The Prophet said, "I and the withered woman will be like these two fingers of mine on Doomsday (Yazeed bin Zari while relating this tradition pointed to his own index and middle fingers). She is the woman who became a widow and not withstanding her nobility and physical charms (hence having many suitors) restrained herself from a second marriage for the sake of her orphaned children until they part or die".

— *Abu Da'ood 'Auf ibn Malik*

Exposition: This tradition related the case of a widow who has children and despite fair chances of a second marriage, abstains from it for the sake of her orphans who would otherwise be wasted for lack of support and proper care. The young widow sacrifices herself (repressing her passions) and does existence somehow (leading a life without colour), guarding her modesty and chastity. Such a woman will be the recipient of the unique honour of closeness to the Prophet in the next world (as a compensation for her sacrifice).

(١٤٢) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا أَذُكُّكُمْ عَلَى أَفْضَلِ الصَّدَقَةِ
إِنْتِك مَرْدُودَةٌ إِلَيْكَ لَيْسَ لَهَا كَاسِبٌ غَيْرُكَ.

(ابن ماجه - سراقه بن مالك)

172. Innan'nabiy'ya Sallallahu Alaihi Wasal'lama qaala alaa adul'lukum alaa afzalis'sadaqati ibnatuka mar'doodatan ilaika laisa laha kasibun ghairuka.

172. The Prophet said, "Shall I tell you about the best Sadaqah? It is (the support of your daughter that has been sent back to you and there is no one to feed her from his own earnings".

— *Ibn Majah, Suraqah bin Malik*

Exposition: There are cases where some girls, due to their ugliness or some physical deformity or some other hitch like poverty of parents or lack of education and culture, fail to catch a husband or get divorced. They find themselves helpless with none to come to their rescue save their parents. And if they receive these rejected girls of theirs with open arms, it will not only be in the fitness of things but a *Sadaqah* (a charitable act) worthy of reward by Allah. And it is to this *Sadaqah* or good turn to one's own flesh and blood that the Prophet has called our attention.

7. RIGHTS OF THE ORPHANS

(١٤٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا وَكَافِلُ الْيَتِيمِ لَهُ وَلِغَيْرِهِ فِي الْجَنَّةِ هَكَذَا، وَأَشَارَ بِالسَّبَابَةِ وَالْوُسْطَى وَفَرَجَ بَيْنَهُمَا.

(بخاری، سہل بن سعدؓ)

173. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana waka filul yateemi lahu walighairihi filjan'nati hakaza, wa'ashara bis'sab'babati walwustaa wafar'raja bainahuma.

173. The Apostle of Allah said, "I and the guardian of an orphan and guardian of other needy and helpless shall be like this in heaven". And saying this he pointed it with his middle and index fingers, keeping a little gap between them.

— Bukhari, Sahl bin Sa'd

Exposition: The Prophet encouraged people to help this most helpless class of society and in greatest need of protection and support in other ways. He gave them (the supporters of orphans) the glad tidings. of nearness to him in heaven, not only those coming to the aid of orphans but other types of helpless persons like the sick, the disabled, the old and infirm and the like.

(١٤٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَيْرُ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُحْسَنُ إِلَيْهِ، وَشَرُّ بَيْتٍ فِي الْمُسْلِمِينَ بَيْتٌ فِيهِ يَتِيمٌ يُسَاءُ إِلَيْهِ.

(ابن ماجہ، ابو ہریرہؓ)

174. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama khairu baitin filmuslimeen baitun fiehi yateemun yuhsanu ilaihi, washar'ru baitin filmuslimeena baitun fiehi yateemun yusa'u ilaihi.

174. The Prophet said, "Of the Muslim houses the best house is that in which there is an orphan and he or she is treated kindly. And the worst of the Muslim houses is one in which there is an orphan and he or she is maltreated.

(١٤٥) إِنَّ رَجُلًا شَكَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَسْوَةَ
قَلْبِهِ قَالَ اِمْسَحْ رَأْسَ الْيَتِيمِ وَأَطْعِمِ الْمِسْكِينَ.

(مشكوة - أبو هريرة)

175. Inna rajulan shaka ilan nabiyyi Sallallahu Alaihi Wasal'lama qaswata qalbihi qaala imsaha ra'asalyateemi wa'atimil miskeen.

175. Somebody complained to the Prophet about the hardness of his heart. The Prophet said to him, "Pass your hand affectionately over the head of the orphan and feed the poor and the needy".

—Mishkat, Abu Hurairah

Exposition: The report tells us that the cure of an abominable state of man's mind, hard-heartedness, lies in particularly taking to deeds of affection and mercy, coming to the aid of the needy and the utterly helpless, meeting their every need that is making their lives miserable. Passing one's hand affectionately over the head of the orphan has been used figuratively and means feeding, clothing and teaching them their faith and amiable manners.

(١٤٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَللَّهُمَّ اِنِّى
اُخْرِجُ حَقَّ الضَّعِيفَيْنِ الْيَتِيمِ وَالْمَرْأَةِ.

(نسائي - خويلد بن عمر)

176. Qaala Rasulul'lahi Sallal'lahi Alaihi Wasal'lama al'lahum'ma innie uhar'riju haqqa za'ifainil yateemi wal'mar'ati.

176. The Prophet said, "O Allah, my Lord and Cherisher! I adjudge most sacred the right of two weak sections of society, the orphans and the women".

—Nas'i, Khuwailid bin 'Umar

Exposition: This style of expression of the Prophet is most impressive, whereby he instructed people to respect the rights of the orphans and the women. In the pre-Islamic world or the age of *Jahiliyah* (Un-Islam) these two sections of society were the worst oppressed groups. The orphans were maltreated and their rights were usurped. Similar was the condition of women in their society. They had hardly any rights, not even ordinary human rights, and were treated like chattel.

(١٤٤) إِنَّ رَجُلًا آتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي فَقِيرٌ لَيْسَ لِي شَيْءٌ وَلِي يَتِيمٌ، فَقَالَ كُلْ مِنْ مَالِ يَتِيمِكَ غَيْرَ مُسْرِفٍ وَلَا مُبَادِرٍ وَلَا مُتَاَثِّلٍ.

(ابوداؤد)

177. Inna rajulan atan'nabiyya Sallallahu Alaihi Wasal'lama faqaala in'ni faqirul laisa lie shai'un walie yateemun, faqaala kul mim'mali yateemika ghaira musrifiv wala mubadiriv wala muta'asil'in.

177. A certain person came to the Prophet and said to him, "I am indigent, having nothing of the worldly goods and (at the same time) guardian of an orphan (with property of his own). (May I under these conditions take my own subsistence from his substance"?) The Prophet said, "Yes, you can take it from the property of the orphan under your care, provided you do not resort to extravagance and are very quick with it. Nor should you manipulate it so as to soon have property of your own".

— Abu Da'ood

Exposition: The guardian of an orphan if he is well-off, according to the Quran, should take nothing from his ward's property for himself. But in case he is resourceless and the orphan has property of his own, the guardian for his services of bringing him (or her) up under his care, his education and training, looking after his property and improving it, can charge to it his own remuneration within reasonable limits only. But it would not be permissible for him to devour the property of the orphan before he comes of age and can take charge of it. Neither can he utilize the property under his management to create one for himself also. Those who are dishonest and heedless of Allah's wrath, through clever manoeuvring make the orphan's property their own long before he is able to handle it himself. In other cases they squander it, devouring it long before their poor wards become major and can get out of their clutches.

In Surah Nisa' (Q.IV) Allah has given the same injunctions that have been related in the tradition. The Quran says:

وَلَا تَأْكُلُوا أَمْوَالَهُمْ إِسْرَافًا وَبِدَارًا أَنْ يَكْبُرُوا وَمَنْ كَانَ غَنِيًّا فَلْيَسْتَغْفِرْ
وَمَنْ كَانَ فَقِيرًا فَلْيَأْكُلْ بِالْمَعْرُوفِ.

But consume it not wastefully, nor in haste, against their growing up. If the guardian is well off, let him claim no remuneration. But if he is poor, let him have for himself what is just and reasonable. (Qur'an IV:6).

(١٤٨) عَنْ جَابِرٍ قَالَ قُلْتُ يَا رَسُولَ اللَّهِ مِمَّا أَضْرِبُ يَتِيمِي؟ قَالَ مِمَّا كُنْتَ ضَارِبًا مِنْهُ وَلَكَ غَيْرَ وَاقٍ مَّا لَكَ بِمَالِهِ وَلَا مَتًا تَلَامِنُ مَالَهُ مَالًا.
(معجم طبرانی)

178. An Jabirin qaala qultu ya rasulal'lahi mim'ma azribu yateemi? qaala mim'ma kunta zaribam minhu waladaka ghaira waqim malaka bimalihi wala muta'as sil'lam mim'malihi malan.

178. *Jabir* reports tha the asked the Prophet, "On what grounds I can beat the orphan under my guardianship"? The Prophet said, "The same for which you can beat your own progeny. But I warn you against making property for yourself at his cost.

— *Mu'jam Tabrani*

Exposition: A person can beat his own progeny for the sake of their education and training, also their discipline, Similarly, the orphan can be beaten to teach him his religion, and good manners. Beating children off and on unreasonably is against the way of the Prophet. Moreover beating an orphan is a great sin.

8. THE RIGHTS OF THE GUEST

(١٤٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ.
(بخاری - مسلم - ابو ہریرہ)

179. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kana yuminu bil'lahi wal'yaumil aakhiri fal'yukrim zaifahu.

179. The Prophet said, Those who believe in Allah and the Doomsday must honour their guests.

— *Bukhari Muslim, Abu Hurairah*

(١٨٠) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ جَائِزَتَهُ يَوْمٌ وَلَيْلَةٌ وَالضِّيَافَةُ ثَلَاثَةُ أَيَّامٍ فَمَا

بَعْدَ ذَلِكَ فَهُوَ لَهُ صَدَقَةٌ وَلَا يَحِلُّ لَهُ أَنْ يَشْوِيَ عِنْدَهُ حَتَّى يُخْرِجَهُ.
(بخاری- مسلم- خويلد بن عمر)

180. Inna Rasulul'lahi Sallal'lahu Alaihi Wasal'lama qaala man kana yu'minu bil'lahi walyaumil aakhiri falyuk'rim zaifahu ja'izatuhu yaumun walailatun wazziyafatu salaasatu ay'yamin fama ba'da zaalika fahuwa lahu sadaqatun wala yahil'lu lahu ay'yaswiya indahu hat'ta yuhrijahu.

180. The Prophet said, "Those who believe in Allah and the Last Day, should entertain their guests. The first day is that of entertainment with special attention, when the guest should be treated to the best vituals that the host can provide (of course within his means). And hospitality is for three days (it is not, however, morally binding on the host to maintain the first day's standard of entertainment for the guest on the second and third day also), And after three days whatever the host does for the guest will be *Sadaqah* from him. And it is not proper for the guest to prolong his stay until the host becomes hard-pressed and harassed (because of the lack of means to enterain him).

— Bukhari, Muslim, Khuwailid bin'Umar

Exposition: This tradition has instructions for the conduct of the host as well as the guest. The host has been directed to entertain his guest which is not limited to feed him sumptuously but also demands that he should greet him with open countenance, and look to his other needs and comforts besides spending sometime with him so that he may not feel neglected or, bored due to loneliness. And the guest has been instructed that when he visits any one, he should avoid becoming vexatious to his host by his prolonged stay. A report of Muslim further elucidates this tradition in which the Prophet said, "It is not permitted to any believer to stay with his brother (as his guest so long) that he becomes distressing to him". People asked him, "O Apostle of Allah! How can he distress him"? The Prophet said, "By prolonging his stay indefinitely when the host is left with nothing to entertain him".

9. THE RIGHTS OF THE NEIGHBOUR

(۱۸۱) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يُؤْمِنُ، وَاللَّهِ لَا يُؤْمِنُ، قِيلَ مَنْ يَا رَسُولَ اللَّهِ، قَالَ الَّذِي لَا يُؤْمِنُ جَارُهُ بِوَأَيْقِفِهِ.
(بخاری- مسلم- ابو هريرة)

181. Qaala Rasulullahi Sallallahu Alaihi Wasal'lama la yu'minu val'lahi la yu'minu, val'lahi la yu'minu. Qeela man ya rasoolal'lahi? qaalal lazie la yu'manu jaruhu bava'iqahu.

181. The Prophet said, "By Allah! He is bereft of belief (repeating it thrice)". He was asked, "O Apostle of Allah! Who is bereft of belief"? The Prophet said, "He whose neighbours are not immune from his harassment".

— Bukhari, Muslim, Abu Hurairah

(۱۸۲) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا زَالَ جِبْرِيلُ يُؤْصِيَنِي بِالْجَارِ حَتَّى ظَنَنْتُ أَنَّهُ سَيُورِثُهُ.
(متفق عليه - عائشة)

182. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama ma zala jibrielu yusieni bil'jari hat'taa zanan'tu an'nahu sayuvar'risuhu.

182. The Prophet said, "Jibril (Gabriel) kept regularly stressing upon me kind treatment of the neighbour until I came to think that the neighbour shall be made the inheritor of his neighbour".

— Unanimous, 'Ayesah

(۱۸۳) عَنْ ابْنِ عَبَّاسٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ لَيْسَ الْمُؤْمِنُ بِالَّذِي يَشْبَعُ وَجَارُهُ جَائِعٌ إِلَى جَنْبِهِ.
(مشكوة)

183. Anibni Ab'basin qaala samietu Rasulal'lahi Sal'lal'lahu Alaihi Wasal'lama yaqoolu laisal mu'minu bil'lazie yashba'u vajarahu ja'iun ilaa janmbihi.

183. Ibn Abbas reports that I heard the Prophet saying, "He is not believer who gorges himself with food while his next door neighbour goes to steep hungry".

— Mishkat

(۱۸۴) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا أَبَا ذَرٍّ إِذَا طَبَخْتَ مَرَقَةً فَأَكْثِرْ مَاءَهَا وَتَعَاهَدْ جِيرَانَكَ.
(مسلم)

184. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya aba zarrin iza tabakhta maraqatan fa'aksir ma'aha vata'ahad jieranaka.

184. The Prophet said to *Abu Zarr*, "O Abu Zarr! When your prepare broth, add some more water to it to look after the needs of your neighbours".

—*Muslim*

(١٨٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا نِسَاءَ الْمُسْلِمَاتِ لَا تَحْقِرَنَّ جَارَةً لِجَارَتِهَا وَلَوْ فَرْسِنَ شَاةٍ.
(بخاری - مسلم - ابو ہریرہ)

185. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ya nisa'al muslimmate la tah'qiranna jaratun lijaratiha walau farsina shatin.

185. The Prophet said, "O ye believing women! None of you should despise anything in offering as a gift to your neighbour. Offer it even if it is a goat's hoof."

—*Bukhari, Muslim, Abu Hurairah*

Exposition: It is generally the mentality of the women that they abhor sending petty gifts to their neighbours. They want to impress them by sending something above the ordinary. That is why the Prophet has directed not to hesitate sending ordinary gifts to them. And if such gifts are received from neighbours they should be thankfully received, neither despised nor criticised.

(١٨٦) عَنْ عَائِشَةَ قَالَتْ قُلْتُ يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ فَاِلَى اَيِّهِمَا اُهْدِي؟ قَالَ اِلَى اقْرَبِيهِمَا مِنْكَ بَابًا.
(بخاری)

186. An Ayeskata qaalat qultu ya Rasulal'lahi inna lie jaraine fa'ilaa ay'yihima uhdie? qaala ilaa aqrabihima minki baban.

186. 'Ayesha reports that she asked the Prophet, "I have two neighbours. Which of them is more entitled to my gifts"? The Prophet said, "The neighbour whose door is closer to your own door".

—*Bukhari*

Exposition: The circle of neighbourhood extends to forty houses around, and the one whose door is nearest to one's own door deserves greater attention (both in regard and service in need).

(١٨٤) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّهُ أَنْ يُحِبَّهُ اللَّهُ وَرَسُولُهُ فَلْيَصْدُقْ حَدِيثَهُ إِذَا حَدَّثَ، وَلْيُؤَدِّ أَمَانَتَهُ إِذَا تَمَنَّى وَلْيُحْسِنْ جَوَارَ مَنْ جَاوَرَهُ.
(مشکوٰۃ - عبدالرحمن بن ابی قراذ)

187. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama man sar'rahu ay'yuhibbahul lahu varasu'luhu fal'yasduq hadisahu iza haddasa, wal'yu'addi amanatahu iza tumina valyuhsin javara man javarahu.

187. The Prophet said, "Whoever likes that Allah and His Apostle should love him, should, when he speaks, utter only truth, and when something is entrusted to his care, he should return it to its owner intact. And he should treat his neighbours kindly".

— *Mishkat, Abdul Rahman bin Abi Qarad*

(١٨٨) قَالَ رَجُلٌ يَارَسُولَ اللَّهِ إِنْ فَلَانَةَ تُذَكِّرُ مِنْ كَثَرَةِ صَلَاتِهَا وَصِيَامِهَا وَصَدَقَتِهَا غَيْرَ أَنَّهَا تُؤْذِي جِيرَانَهَا بِلِسَانِهَا قَالَ هِيَ فِي النَّارِ، قَالَ يَارَسُولَ اللَّهِ فَإِنْ فَلَانَةَ تُذَكِّرُ قَلِيلَ صِيَامِهَا وَصَدَقَتِهَا وَصَلَاتِهَا وَأَنَّهَا تَصَدَّقُ بِالْأَثْوَارِ مِنَ الْإِقِطِ وَلَا تُؤْذِي بِلِسَانِهَا جِيرَانَهَا، قَالَ هِيَ فِي الْجَنَّةِ.
(مشکوٰۃ - ابو ہریرہ)

188. Qaala rajulun ya Rasulal'lahi inna fulanata tuzkaru min kasrati salatiha vasiyamiha vasadaqatiha ghaira an'naha tu'zie jiera naha bilisaniha qaala hiya finnari, qaala ya Rasulal'lahi fa'inna fulanata tuzkaru qil'latu siyamiha wasadaqatiha wasalatiha wa'anaha tasaddaqu bilasvari minaliqiti wala tu'zie bilisaniha jiranaha, qaala hiya filjan'nati.

188. Somebody reported to the Prophet that such and such woman is very much given to supererogatory prayers, supererogatory fasting and is generous in the matter of *Sadaqah*. And she is well known for these good deeds. But she is also the cause of distress to her neighbours with her rather foul tongue". The Prophet said, "She shall end up in hell". That same person said again, "O Apostle of Allah! It is said about such and such woman that she does not strive much by way of supererogatory prayer and fasting but gives away pieces of cheese as *Sadqaha*. But she has no such evil reputation as

vexing her neighbours with her tongue (has no foul tounge). The Prophet said, "She will be rewarded with an abode in heaven".

—Mishkat, Abu Hurairah

Exposition: The first woman shall go to hell since she violated the rights of the servants of Allah. It is the right of the neighbour to remain in peace at the hands of the neighbours. She failed in this duty to the neighbours and did not ask them for forgiveness during their life time. She must be consigned to hell under the unchanging Divine Law of Retribution.

(١٨٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَوَّلُ خَصْمَيْنِ يَوْمَ الْقِيَمَةِ جَارَانِ.
(مشكوة-عقبه بن عامر)

189. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama aw'walu khasmaini Yaumal Qiyamati ja'rani.

189. The Prophet said, "The first two persons appearing before the Divine Court of Justice, on Doomsday, shall be two neighbours".

—Mishkhat, Uqbah bin 'Amir

Exposition: The first case of (the violation of) the rights of the servants of Allah being put up for hearing on the Day of Reckoning is a clear indication of their great importance, having priority in the sight of Allah even over those of His own. And among the servants of Allah, neighbours have a degree of priority over the general run of people around us. The two parties in this case must be neighbours who wronged and oppressed each other (or at least one of them was the tormentor). So their case becomes all the more serious and hence the first to be put up for hearing and decision. It is enough to send a shudder down our spines when taking stock of our own behaviour with our neighbours?

10. THE RIGHTS OF THE NEEDY AND THE INDIGENT

(١٩٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ عَزَّ وَجَلَّ يَقُولُ يَوْمَ الْقِيَمَةِ يَا ابْنَ آدَمَ اسْتَطَعْتُمْ أَنْ تَطْعِمَنِي قَالَ يَا رَبِّ كَيْفَ أَطْعِمُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ أَمَا عَلِمْتَ أَنَّهُ اسْتَطَعْتُمْ عَبْدِي فَلَانَ فَلَمْ تَطْعِمْهُ؟ أَمَا عَلِمْتَ أَنَّكَ لَوْ أَطْعَمْتَهُ لَوْ جَدْتَ ذَلِكَ عِنْدِي يَا ابْنَ آدَمَ اسْتَطَعْتُمْ أَنْ تَطْعِمَنِي فَلَمْ

تَسْقِنِي، قَالَ يَا رَبِّ كَيْفَ أَسْقِيكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ اسْتَسْقَاكَ عَبْدِي فَلَنْ فَلَمْ تَسْقِهِ أَمْ إِنَّكَ لَوْ سَقَيْتَهُ لَوَجَدْتَ ذَلِكَ عِنْدِي.
(مسلم-ابو هريرة)

190. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama innal laha azza vajal'la yaqoolu yaumal qiyamati ya'bna aadamais tat'amtuka falam tut'imni qaala ya yarab'bi kaifa ut'imuka wa'anta rabbul aalameen? qaala ama alimta an'nahus tat'amaka abdie fulanun falam tut'imhu? ama alimta in'naka lau at'amtahu lawajatta zaalika indi yabna aadama istasqaituka falam tasqini, qaala ya'rabbi kaifa asqeeka wa'anta rabbul aalameen? qaalastasqaka abdie fulanun falam tasqihi ama innaka lausaqaitahu lavajatta zaalika indie.

190. The Apostle of Allah said, "Allah, the Mighty and Exalted will say on Doomsday, "O son of Adam! I asked thee for food but thou didst not give it to Me". The person (thus addressed) will say, "O my Lord and Cherisher! How could I feed Thee when Thou art the Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of My servants asked thee for food but thou didst not feed him? Dost thou not know if thou had not fed him, thou wouldst have found it here with Me". "O son of Adam! I asked thee for water, but thou didst not give it to Me". The person (interrogated) will say, "O my Lord and Cherisher! How could I give Thee water to drink when Thou art the Cherisher of the Worlds"? Allah will say to him, "Such and such of my servants asked thee for water but thou didst not give it to him. Hadst thou given it to him, thou wouldst have found it here with Me".

—Muslim, Abu Hurairah

Exposition: This tradition brings to light the fact that feeding the hungry and giving water to the thirsty is worthy of great reward. It is a means of getting closer to Allah.

(١٩١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْضَلُ الصَّدَقَةِ أَنْ تُشَبِّعَ كَبِدًا جَائِعًا.
(مشکوٰۃ-نس)

191. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama afzalus sadaqati an tushbi'a kabidan ja'i'an.

191. The Apostle of Allah said, "The best *Sadaqah* (a charitable deed) is to feed a hungry person to his entire satisfaction".

— *Mishkat, Anas*

(١٩٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رُدُّوا السَّائِلَ وَلَوْ بِظُلْفٍ مُحْرَقٍ.
(مشکوٰۃ)

192. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ruddus sa'ila valau bizilfim muhraqin.

192. The Apostle of Allah said, "Do not turn away a beggar from your door empty-handed. Let it be a burnt hoof, if there is nothing else that can be given to him".

— *Mishkat*

Exposition: Offering something to a beggar, however paltry, is better than flat refusal. Giving to the beggar at your door the least little bit that you are able to spare at the moment will be some consolation to both the giver and the receiver. The last resort is a kind word and an apology from you for your inability to help him. Turning him away from your door without it, or worse still, a harsh word, would be hard heartedness. The beggar usually brings in Allah, the Lord of bounties, as intercessor, putting his request to you in His name. So you should have regard for this fact to avoid displeasure of Allah.

(١٩٣) قَالَ النَّبِيُّ صَلَّى اللَّهُ وَسَلَّمَ لَيْسَ الْمُسْكِينُ الَّذِي يَطُوفُ عَلَى النَّاسِ تَرُدُّهُ اللَّقْمَةُ وَاللَّقْمَتَانِ وَالتَّمْرَةُ وَالتَّمْرَتَانِ وَلَكِنَّ الْمُسْكِينُ الَّذِي لَا يَجِدُ غِنًى يُغْنِيهِ وَلَا يُفْطِنُ لَهُ فَيَتَصَدَّقَ عَلَيْهِ وَلَا يَقُومُ فَيَسْأَلَ النَّاسَ..
(بخاری-مسلم)

193. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama laisal miskienul lazie yatufu alan'nasi tarudduhul' luqmatu val'luqmatani wat'tamratu wat'tamratani walakinil miskienul lazie la yajidu ghinain yughniehi wala yuftanu lahu fayutasad'daqa alaihi wala yaqoomu fayas'alan nasa.

193. The Prophet said, "An indigent and needy person is not he who goes (begging) from door to door and returns with a morsel or two, but the really indigent and needy are those who

do not possess enough to meet their needs (and yet refrain from begging). People are unable to discern their lack of means (from their outward calm and dignified demeanour), and hence fail to approach them with *Sadaqah* being used to those begging importunately which these self-respecting servants of Allah can never bring themselves to.

—Bukhari, Muslim

Exposition: Through this tradition the Muslim Ummah has been instructed that they should look for those poor and needy persons who though badly stricken by chill penury their sense of self-respect, dignity and honour does not let them reveal their real miserable condition to any one. They neither adopt postures of meekness nor stretch their hand like professional beggars.

Searching out such really poor self respecting persons and helping them (secretly) is an act of charity of a very high order.

(١٩٣) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ السَّاعِي عَلَى الْأَرْمَلَةِ وَالْمِسْكِينِ كَالْمُجَاهِدِ فِي سَبِيلِ اللَّهِ وَأَحْسَبُهُ قَالَ وَكَالْقَائِمِ الَّذِي لَا يَفْتُرُ وَكَالصَّائِمِ الَّذِي لَا يُفْطِرُ.

(بخاری - مسلم - ابو هريره)

194. Qaalan'nabiy'yu Sallallahu Alaihi Wasal'lamas sa'ie alal'armalati val'miskieni kalmujahidi fie sabielil'lahi va'ahsabuhu qaala vakalqaa'imil lazie la yafturu vakas sa'imil lazie la yuftiru.

194. The Prophet said, "The person striving to promote the interests of the widows the indigent and the needy is like one who fights in the way of Allah, and like one who stands before Allah the whole night and is not tired and like the fasting person who does not eat during the day".

—Bukhari, Muslim, Abu Hurairah

11. THE RIGHTS OF THE SERVANTS

(١٩٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِلْمَمْلُوكِ طَعَامُهُ وَكِسْوَتُهُ وَلَا يَكْلَفُ مِنَ الْعَمَلِ إِلَّا مَا يُطِيقُ.

(مسلم - ابو هريره)

195. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama

ilmamlooki ta'amuhu vakisvatuhu vala yuka'l'lafu minal
amali il'la ma yutiqu.

195. The Prophet said, "The right of the slave is this that he should be fed and clothed and charged with work according to his capacity".

—*Muslim, Abu Hurairah*

Exposition: The word used in the Arabic original is Mamluk which means slave, both male and female. Slavery was an accepted institution and like so many other *Jahili* (Un-Islamic) societies, the activities of the Arab society would have come to a standstill without this active section of miserably toiling men and women. They were neither properly fed nor clothed and forced to drudge like beasts of burden -even worse. At the advent of Islam this oppressed class was present in Arab society, doing existence at sub-human level but running the machinery smoothly to the entire satisfaction of the masters. Show of dissatisfaction or attempt to run away meant inhuman torture. even losing life.

The Prophet was sorely grieved and he and his companions did all that was in their limited power to lessen the oppression and tyranny and relieve the pain and anguish around him. Any attempt at abotition of slavery would have wrought havoc with the existing world-wide social order. So he instructed the Muslim society to treat their brethren in their charge at the human level, to feed them what they themselves ate and clothe them with the clothes they themselves put on. And also that they should take work from them according to their capacity. In case it was beyond that limit readily offering a helping hand was also emphasised. Their emancipation as an act of charity as also as an expiation for so many major sins was another means of their release from bondage.

Similar treatment should be meted out to the permanant (salaried regular employees), servants who stay with the master day and night. The treatment the servent should receive is vividly brought out by the report of Abu Qulabah, a companion. Abu Qulabah says that a certain person went to the companion of the Prophet, Salman Farsi, when he was a governor; He saw that he (the Governor of a large Muslim territory) was kneading dough. He asked him, "What is that you are doing"? (Why was he engaged in that household chore)?

Salman said to him: "I have sent out my servant on an errand. So I did not like to burden him with two tasks, running an errand and doing household chores at one and the same time".

(١٩٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِخْوَانُكُمْ جَعَلَهُمُ اللَّهُ تَحْتَ أَيْدِيكُمْ، فَمَنْ جَعَلَ اللَّهُ أَخَاهُ تَحْتَ يَدَيْهِ فَلْيُطْعِمْهُ مِمَّا يَأْكُلُ، وَلْيَلْبِسْهُ مِمَّا يَلْبَسُ، وَلَا يَكْلِفْهُ مِنَ الْعَمَلِ مَا يَغْلِبُهُ، فَإِنْ كَلَّفَهُ مَا يَغْلِبُهُ فَلْيَعْنُهُ عَلَيْهِ.

(بخاری، مسلم، ابو ہریرہؓ)

196. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ikhvanukum ja'alahumul lahu tahta aiydeekum, faman ja'alal'lahu akhahu tah'ta yadaihi fal'yut'imhu mim'ma ya'akulu, valyulbishu mim'ma yalbasu, vala yuka'l'lifuhu minal'amali ma yaghlibu, fa'in kal'lafahu ma yaghlibu falyu'inh alaihi.

196. The Apostle of Allah said, "The slave girls and slaves are your brethren whom Allah has given you (for service). You should feed and clothe them as you feed and clothe yourselves, and should not take work from them beyond their capacity. And if you have burdened them with tasks too much for them, you should give them a helping hand in it".

— Bukhari, Muslims Abu Hurairah

(١٩٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا صَنَعَ لِأَحَدِكُمْ خَادِمَةً طَعَامَهُ ثُمَّ جَاءَهُ بِهِ وَقَدْ وَلِيَ حَرَّهُ وَدُخَانَهُ فَلْيُقْعِدْهُ مَعَهُ فَلْيَأْكُلْ، فَإِنْ كَانَ الطَّعَامُ مَشْفُوعًا فَلْيَلْفِظْهُ فِي يَدِهِ مِنْهُ أَكْلَةً أَوْ أَكْلَتَيْنِ.

(مسلم - ابو ہریرہؓ)

197. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza sana'a li'ahadikum khadimuhu ta'amahu sum'ma ja'ahu bihi vaqad vali yahar'rahu vadukhanahu fal'yuqidhu ma'ahu fayakul fa'in kanat'ta'amu mashfuhan qaleelan falyaza'a fie yadihi minhu uklatan au uklataini.

197. The Apostle of Allah said, "If the servant of any one of you cooks food for him and serves it to him, he should invite him to partake of it with him at the same table. For, it was he who

had to put up with the heat and smoke (of the hearth). But in case the food is not sufficient for both of them, he should give (something) from it".

—Muslim, Abu Hurairah

(١٩٨) عَنْ أَبِي بَكْرٍ الصِّدِّيقِ رَضِيَ اللَّهُ عَنْهُ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ سَيِّءُ الْمَلَكََةِ، قَالُوا يَا رَسُولَ اللَّهِ أَلَيْسَ أَخْبَرْتَنَا أَنَّ هَذِهِ الْأُمَّةَ أَكْثَرُ الْأُمَمِ مَمْلُوكِينَ وَيَتَامَى؟ قَالَ نَعَمْ فَأَكْرَمُوهُمْ كَكَرَامَةِ أَوْلَادِكُمْ وَأَطْعِمُوهُمْ مِمَّا تَأْكُلُونَ.

(ابن ماجه)

198. An Abie Bakris siddiqi razial'lahu anhu qaala, qaala rasulal'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata say'yi'ul malakati, qaalu ya rasu'lal'lahi alaisa akhbartana an'na hazaihil um'mata aksarul umami mamlukeena vayatama? qaala na'am fa'akrimuhum kakaramati auladikum va'at'imuhum mim'ma ta'kuloona.

198. *Abu Bakr Siddiq* reports the Prophet to have said, "One, who misuses his authority over his slave, shall not enter heaven". The people (around) asked him, "O Apostle of Allah! Have you not told us that orphans and slaves in this *Ummah* (of our) will be far greater in number than in other *Ummahs*"? The Prophet said, "Yes, (I have told you that.) So treat them like your own children and give them the same food that you eat".

—Ibn Majah

(١٩٩) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهَبَ لِعَلِيِّ غُلَامًا فَقَالَ لَا تَضْرِبْهُ فَإِنِّي نَهَيْتُ عَنْ ضَرْبِ أَهْلِ الصَّلَاةِ، وَقَدْ رَأَيْتُهُ يُصَلِّي.

(مشکوٰۃ - ابوامامہ)

199. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama vahaba li'aliy'vin ghulaman faqala la tazribhu fa'inni nuhietu an zar'bi ah'lis salaati, vaqad ra'aituhu yusal'li.

199. The Prophet gifted Ali a slave and said to him, Do not beat him, for I have been Prohibited to beat those who pray. And I have seen him praying".

—Mishkat, Abu Hurairah

12. THE RIGHTS OF THE FELLOW TRAVELLER

(٢٠٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَيِّدُ الْقَوْمِ خَادِمُهُمْ
فَمَنْ سَبَقَهُمْ بِخِدْمَةٍ لَمْ يَسْبِقُوهُ بِعَمَلٍ إِلَّا الشَّهَادَةَ.
(مشکوٰۃ - اہل بن سعد)

200. Qaala Rasu'lul'lahi Sallallahu Alaihi Wasal'lama say'yidul qaumi khadimuhum faman sabaqahum bikhidmatil lam yasbiqoohu bi'amalin il'lash shahadata.

200. The Prophet of Allah said, "The chief (ruler) of the people is one who serves them. One who excels in the service of his people, no one can outstrip him save through martyrdom".

— *Mishkat, Sahl Ibn Sa' d*

Exposition: The person who has been travelling with a caravan, should serve the fellow travellers and look to their comforts in every possible manner. It is an act worthy of great reward. Only laying down one's life in the way of Allah can entitle a person to greater reward (than service to fellow travellers).

(٢٠١) عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ بَيْنَمَا نَحْنُ فِي سَفَرٍ إِذْ جَاءَهُ رَجُلٌ عَلَى رَاحِلَةٍ
فَجَعَلَ يَصْرِفُ وَجْهَهُ يَمِينًا وَشِمَالًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ
مَعَهُ فَضْلٌ ظَهَرَ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا ظَهَرَ لَهُ وَمَنْ كَانَ فَضْلٌ زَادَ فَلْيَعُدْ بِهِ عَلَى مَنْ لَا
زَادَ لَهُ، قَالَ فَذَكَرَ مِنْ أَصْنَافِ الْمَالِ حَتَّى رَأَيْنَا أَنَّهُ لَا حَقَّ لِأَحَدٍ مِنَّا فِي الْفَضْلِ.
(مسلم)

201. An Abie Sa'eedil khudriy'yi qaala bainama nahnu fie safarin iz ja'ahu rajulun alaa rahilatin faja'ala yasrifu vajhahu yamienan vashimalan faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama man kana ma'ahu fazlu zahrin fal'ya'ud bihi alaa mal'la zahra lahu vaman kana fazlu zadin falya'ud bihi alaa mal la zada lahu. qaala fazakara min asnafil mali hat'ta ra'aina an'nahu la haq'qa li'ahadim min'na fil'fazli.

201. *Abu Sa'eed Khudri* reports that once while we were on a

journey, a certain person driving a camel, came to the Prophet and looked around. The Prophet said, "He who has an extra mount, should give it to one who has none. and those having more food than they need, should give it to those who have none, "Abu Sa'eed Khudri goes on to say, "The Prophet named many forms of worldly goods in this context until we came to understand that none of us had any right to anything in his possession more than his own bare needs".

—Muslim

Exposition: The person who came to the Prophet and looked about but said nothing was needy and wanted that those present there should extend a helping hand to him. However, his self-respect did not allow him to beg for help.

(٢٠٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَكُونُ إِبِلُ وَبُيُوتٌ لِلشَّيْطَانِ، فَأَمَّا إِبِلُ الشَّيْطَانِ فَقَدْ رَأَيْتُهَا يَخْرُجُ أَحَدُكُمْ بَنَجِيَّاتٍ مَعَهُ قَدْ أَسْمَنَهَا فَلَا يَعْلُو بِعِيرِ أَمْنَهَا وَيَمُرُّ بِأَخِيهِ قَدْ انْقَطَعَ بِهِ فَلَا يَحْمِلُهُ وَأَمَّا بُيُوتُ الشَّيْطَانِ فَلَمْ أَرَهَا.
(ابوداؤد- سعيد بن ابى هند عن ابى هريرة)

202. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama takoonu ibilun vabuyutul lish'shayatieni, fa'am'ma ibilush'shayateeni, faqad ra'aituha yakhruju ahadukum benajibatin ma'ahu qad asmanaha fala ya'lu ba'eeram minha vayamur'ru bi'akheehi qadin qata'a bihi fala yahmiluhu va'am'ma buyutush shayateeni falam araha.

202. The Apostle of Allah said, "Some camels are satan's share and so are some houses. I have seen Satan's camels. One of you comes out with a large number of she-camels whom he has fattened. He passes by a brother of his without a mount but does not offer him a lift on one of his spare animals. As for Satan's houses, I have not seen them".

—Abu Da'ood, Sa'eed bin Abi Hind, Reported by Abu Hurairah

Exposition: Satan's houses mentioned here, are those built by people without need, only to show off their opulence. The Prophet had not seen such houses because at that time such showy houses had not been built in Arabia. However, in later periods, our ancestors saw them and we in our own time find them sprawling everywhere.

This craze for show of wealth and an equillay unsatiable thirst for fame, has manifested itself in every age. The Quran tells us that people in the distant past, like Thamud at great cost and effort, carved them out of solid rocks for which they had no use save show of cultural splendour and their univalled sculptural skill in that age. Later Egyptians built *Ahrams* or breath-taking pyramids, the resting places of their demi-god rulers to demonstrate their grandeur as well as their own marvellous achievement in architecture in the form of these grand mausoleums. They too are Satan's houses.

In our own times too, the governments and the moneyed ones build grand showy buildings everywhere, five star hotels, grand stadia, high towers (Eiffel), even revolving turrets, sky-scrapers, all Satan's houses, while teeming millions of the deprived sections of society can never have a roof over their heads.

(٢٠٣) عَنْ مُعَاذٍ قَالَ غَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَضَيَّقَ النَّاسُ الْمَنَازِلَ وَقَطَعُوا الطَّرِيقَ فَبَعَثَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُنَادِيًا يُنَادِي فِي النَّاسِ أَنْ مَنْ ضَيَّقَ مَنْزِلًا أَوْ قَطَعَ الطَّرِيقَ فَلَا جِهَادَ لَهُ.
(ابوداؤد)

203. An Mu'zin qaala ghazaw na ma'an nabiyyi Sallallahu Alaihi Wasal'lama fazayyaqan nasul manazila vaqata'ut tarieqa faba'asan nabi'y'u Sallallahu Alaihi Wasal'lama munadiyain yunadie fin'nasi an'na man zay'yaqa manzilan auqata'at tarieqa fala jihatlahu.

203. *Mu'az* reports, "We went out for a Ghazwah (armed struggle in the way of Allah). (While camping) people (unwittingly occupied large a space) and did not leave enough room for others to move about freely, even barring passage at places. The Prophet sent out some one to announce on his behalf that those who make the place crowded or block the passages shall deprive themselves of the reward of *Jihad*.

— *Abu Da'ood*

Exposition: The tradition tells us that the mujahids had occupied larger spaces for their own stay which resulted in narrowing of passages between enclosures (tents). So the Prophet had it proclaimed that those who had given up the

comforts of their own houses and were out on a sacred mission in the way of Allah, should not seek spacious enclosures for themselves but only to the extent of their bare needs so that their companions are not inconvenienced for want of space for themselves or open passages to move about.

13. VISIT TO THE SICK

(٢٠٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ عَزَّوَجَلَّ يَقُولُ يَوْمَ الْقِيَمَةِ يَا ابْنَ آدَمَ مَرَضْتُ فَلَمْ تَعُدْنِي قَالَ يَا رَبِّ كَيْفَ أَعُوذُكَ وَأَنْتَ رَبُّ الْعَالَمِينَ؟ قَالَ أَمْ عَلِمْتَ أَنَّ عَبْدِي فُلَانًا مَرَضَ فَلَمْ تَعُدَّهُ أَمَا عَلِمْتَ أَنَّكَ لَوْ عُدْتَهُ لَوَجَدْتَنِي عِنْدَهُ.
(مسلم البهريه)

204. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na az'za vajal'la yaqoolu yaumal qiyamati yabna aadama mariztu falama ta'udni qaala ya rabbi kaifa auduka va'anta rab'bul alameen? qaala ama alimta an'na abdie fulanam mariza falam ta'udhu ama alimta an'naka lau ut'tahu lavajat'tani indahu.

204. The Apostle of Allah said, "Allah, the Mighty, Supreme, will say on the Day of Judgement, "O son of Adam! I was sick and thou didst not visit Me (to enquire about My health). He will say, "O my Lord and Cherisher! How could I enquire about Thy Health, when Thou art the Lord and Cherisher of the worlds"? Allah will say to him, "Dost thou not know that such and such of my servants fell ill and thou didst not visit him. Hadst thou visited him (in his sick-bed) thou wouldst have found Me near him".

—Muslims, Abu Hurairah

Exposition: Visit to the sick is not a casual and formal visit to a sick person and asking about his health. Rather, the real meaning of this visit is that the visitor should also see to it that in case there is little that is being done by way of proper treatment due to lack of means, he should arrange for it. And if he (the patient) has the capacity to meet the expenses of medication, but there is no one to look after him, something should be done to meet the need of nursing and running petty errands in this behalf.

(٢٠٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَيْهِ وَسَلَّمَ عُوْدُو
الْمَرِيضَ وَأَطْعَمُوا الْجَائِعَ وَفُكُّوا الْعَانِيَ.
(بخاری۔ ابو موسیٰ)

205. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama oodul
marieza va'atimul ja'ia vafukkul aniya.

205. The Apostle of Allah instructed us, "Visit the sick, feed
the hungry and manage release of the prisoner".

— Bukhari, Abu Musa

(٢٠٦) كَانَ غُلَامٌ يَهُودِيٌّ يَخْدُمُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَرَضَ
فَاتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَعُوْدُهُ، فَقَعَدَ عِنْدَ رَأْسِهِ فَقَالَ لَهُ أَسْلِمَ،
فَنَظَرَ إِلَى أَبِيهِ وَهُوَ عِنْدَهُ فَقَالَ أَطْعَ أَبَا الْقَاسِمِ فَأَسْلَمَ، فَخَرَجَ النَّبِيُّ صَلَّى
اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ يَقُولُ الْحَمْدُ لِلَّهِ الَّذِي أَنْقَذَهُ مِنَ النَّارِ.
(بخاری۔ انس)

206. Kaana ghulamun yahoodiyyun yakhdim u n ' n a biyya
Sallallahu Alaihi Wasal'lama famariza fa'atahun nabiyyu
Sallallahu Alaihi Wasal'lama ya'uduhu, faqa'ada inda ra'sihi
faqaala lahu aslim, fanazara ilaa abaihi vahuwa indahu
faqaala atie abal qasimi fa'aslama, fakharajan nabiyyu
Sallallahu Alaihi Wasal'lama vahuwa yaqoolu alhamdu
lil'lahil lazie anqazahu minan'nari.

206. A Jewish boy used to serve the Prophet. When once he
fell ill, the Prophet went to visit him. He sat near the head of the
(sick) and asked him to enter the fold of Islam. He looked
towards his father, standing close by. He (the boy's father) said
to the boy, "Do as Abul Qasim (Muhammad Sallallahu Alaihi
Wasal'lam) bids you". So he accepted Islam. After that the
Prophet came out of his house saying, "I am grateful to Allah
that He saved him (the Jewish boy) from the fire of hell".

— Bukhari, Anas

Exposition: Friends and foes alike were acquainted with the
pure, sweet and benevolent nature of the Prophet. All the Jews
were not hostile to him. The Jew mentioned in this tradition had
personal contact with the Prophet and as a token of good will,
had sent his son to serve him (the Prophet).

(٢٠٧) قَالَ ابْنُ عَبَّاسٍ مِنَ السُّنَّةِ تَخْفِيفُ الْجُلُوسِ وَقِلَّةُ الصَّخَبِ فِي الْعِيَادَةِ عِنْدَ الْمَرِيضِ.
(مشكوة)

207. Qaalabnu Ab'basin minas' sun'nati takhfiful julusi vaqul'latus sakhabi fil'iyadati indal mariezi.

207. *Abdullah Ibn Abbas* says that to sit quietly when visiting a sick person (not to trouble him with hubbub and noise) and making one's visit brief is the way of the Prophet.

—Mishkat

Exposition: The latter part of the tradition (brief visit) is a general instruction for such visits. But in case of a close friend of falling ill, if the visitor feels that his company has a favourable effect on the patient, he may stay longer.

14. OBLIGATIONS OF ONE MUSLIM TO ANOTHER

(٢٠٨) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي حِجَّةِ الْوَدَاعِ أَلَا إِنَّ اللَّهَ حَرَّمَ عَلَيْكُمْ دِمَاءَكُمْ وَأَمْوَالَكُمْ وَأَعْرَاضَكُمْ. كَحُرْمَةِ يَوْمِكُمْ هَذَا فِي بَلَدِكُمْ هَذَا فِي شَهْرِكُمْ هَذَا أَلَا هَلْ بَلَّغْتُ؟ قَالُوا نَعَمْ، قَالَ أَلَيْسَ أَشْهَدُ ثَلَاثًا، وَيَلِكُمْ أَوْ وَيَحْكُمُ أَنْظَرُوا لَا تَرْجِعُوا بَعْدِي كُفَّارًا يَضْرِبُ بَعْضُكُمْ رِقَابَ بَعْضٍ.
(بخاری، ابن عمرؓ)

208. Qaalan nabiiyyu Sallallahu Alaihi Wasal'lama fie hij'jatal vada'i a'la in'nal laha har'rama alaikum dima'kum va'amvalakum va'arazakum kahurmati yaumikum haza fie baladikum haza fie shahrikum haza'u ala hal bal'laghtu? qaalu na'am, qaala al'lahum'mash had salasa, vailakum au vaihakum unzuru la tarji'u ba'di kuffaran yazribu ba'zukum riqaba ba'zin.

208. The Prophet on the occasion of his last pilgrimage (after which he departed) addressing his Ummah said, "Listen to me attentively! Allah has declared that your blood, property and honour are sacrosanct (their violation is prohibited), the same as this day, this month and this city are sacred. Attention

please! Have I conveyed (the divine message) to you"? The audience (with one voice) replied, "You have". The Prophet said, "O Allah! Be Thou also witness over it that I have conveyed the message to the Ummah." This he repeated thrice. Again he continued, "Hark! ye people! Do not take to the ways of the unbelievers, that (like them) your too start beheading one another".

—Bukhari, Ibn 'Umar

(٢٠٩) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ بَايَعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَلَى إِقَامِ الصَّلَاةِ وَإِيتَاءِ الزَّكَاةِ وَالنُّصْحِ لِكُلِّ مُسْلِمٍ.
(بخاری - مسلم)

209. An Jariribni Abdil'lahi qaala ba ya'su rasulal'lahi Sallallahu Alaihi Wasa'lama alaa iqamis'salati va'ita'iz'zakati van'nushi likul'li muslim.

209. *Jareer bin Abdullah* says, "I took oath of allegiance at the hands of the Prophet on establishing regular prayers, paying *Zakat*, and well-wishing by every Muslim".

—Bukhari, Muslim

Exposition: The word used in the Arabic original is Bai'at, a derivative of Bai' meaning to sell for a price or make a covenant. So a person taking oath of allegiance on anybody's hand actually makes a pledge that he would persevere with this pledge throughout his life. Jareer made a covenant with the Prophet on three things: praying with all its conditions, paying *Zakat* and dealing with the Muslim brethren on the basis of kindness and affection and well-wishing, never resorting to fraud. In this way the tradition determines the normal mutual relations among Muslims.

(٢١٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَرَى الْمُؤْمِنِينَ فِي تَرَاحُمِهِمْ وَتَوَادِهِمْ وَتَعَاطُفِهِمْ كَمَثَلِ الْجَسَدِ، إِذَا اشْتَكَى عُضْوٌ تَدَاعَى لَهُ سَائِرُ الْجَسَدِ بِالسَّهْرِ وَالْحُمَى.
(بخاری - مسلم، نعمان بن بشير)

210. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama taral mominiena fie tarahumihum vatavad'dihim vata'atufihim

kamasalil jasadi. izashtakaa ouzuvun tada'a lahu sa'irul
jasadi bis'sahari valhum'ma.

210. The Apostle of Allah said, "You will find Muslim, in the matter of mutual kindness and love and being favourably inclined towards one another just like the human body, that when one part of it is afflicted with disease, the rest of the organs, in sympathy with it, suffer from fever and sleeplessness".

—Bukhari, Muslim No'man bin Basheer

Exposition: The Prophet in giving the example of the body, did not say that the Muslims should sympathize with their brethren only when they are afflicted with any trouble or calamity but stated it as a regular and abiding trait of their Character that you will always find them sympathetically and affectionately inclined towards one another.

(۲۱۱) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ لِلْمُؤْمِنِ
كَالْبُنْيَانِ يَشُدُّ بَعْضُهُ بَعْضًا، ثُمَّ شَبَّكَ بَيْنَ أَصَابِعِهِ.
(بخاری - مسلم - ابوموسیٰ)

211. Qaalan'nabiy'yu Sallallahu Alaihi Wasal'lamal
muminu lilmumini kalbunyani yashuddu ba'azuhu
ba'azan, summa shab'baka baina asabi'ih.

211. The Prophet said, "A Muslim for another Muslim is like a building one part of which supports another. Then he demonstrated it by inter-twining the fingers of one hand with those of the other".

—Bukhari, Muslim, Abu Moosa

Exposition: In this tradition Muslim society has been likened to a compact building in which bricks are firmly held together. The Muslims too must remain closely and firmly united. Again, the way every individual brick supports and strengthens the other bricks, they (the Muslims) too must be a source of support and strength to one another. Moreover, the scattered bricks, when they come together and are firmly cemented take the shape of a strong building, the secret of the power and strength of the Muslims also lies in their unity. If they remain like

scattered bricks any gust of wind, any rapid current of water would scatter them further in a state of helplessness. (That is what the anti-Muslim forces are doing in the present day world). Lastly by inter-twining his fingers of one hand with those of the other, he demonstrated the maxim that unity is strength.

(٢١٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمُؤْمِنُ مِرْآةُ الْمُؤْمِنِ وَالْمُؤْمِنُ أَخُو الْمُؤْمِنِ يَكْفُ عَنْهُ ضَيْعَتَهُ وَيَحُوطُهُ مِنْ وَرَائِهِ.

(مشكوة-ابو هريرة)

212. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal muminu mir'aatul mumini valmuminu akhulmumini yakuffu anhu zai'atahu vayahutuhu miv vara'ih.

212. The Apostle of Allah said, "A Muslim is the mirror of another Muslim. He rescues him from ruination and protects him and his interests behind his back".

—Mishkat, Abu Hurairah

Exposition: A Muslim is a mirror for another Muslim means that he regards his Muslim brother's distress his own and should be thoroughly staken in spirit when he finds him in trouble, pain and anguish, and anxiously running to his aid to remove it as early as possible. The words of another tradition are: "Every one of you is the mirror of his brother. So if he finds him in trouble he should remedy it. Similarly, like a mirror that reflects the true image of any object in front of it, if he observes any infirmity in his brother, he should strive to remove it as he would do to remove a weakness of his own.

(٢١٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصُرْ أَخَاكَ ظَالِمًا أَوْ مَظْلُومًا، فَقَالَ رَجُلٌ يَا رَسُولَ اللَّهِ أَنْصُرْهُ مَظْلُومًا فَكَيْفَ أَنْصُرُهُ ظَالِمًا؟ قَالَ تَمْنَعُهُ مِنَ الظُّلْمِ فَذَلِكَ نَصْرُكَ إِيَّاهُ.

(بخاری، مسلم-انس)

213. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama unsur akhaka zaliman au mazlooman, faqaala rajulun ya Rasulal'lahi ansuruhu mazlooman fakaifa ansuru zaliman? qaala tamna'uhu minaz'zulmi fazalika nasruka iy'yahu.

213. The Prophet said, "Come to the aid of your brother whether he is the oppressor or the oppressed".

(Hearing these words from him) somebody said to him, "O Apostle of Allah! I will (certainly) help him in case he is the oppressed (party). But how can I help an oppressor? (I am at loss to understand)"? The Prophet said, "Restrain him from further oppression. That is the way of helping him (the oppressor)".

— Bukhari, Muslim Anas

Exposition: The opening words of the tradition are those rife in the pre-islamic Arab society where national and tribal prejudices ruled and every one considered it just and proper to come to the aid of his brother even if they happened to be the aggressor, and the aggrieved was an alien. No body ever cared to give a serious thought to the iniquity involved in this maxim and its practice.

With the advent of Islam the earthly values gave way entirely to the heavenly (divine) values. And it was then that the Prophet gave the same words quite a different interpretation as stated here in this tradition.

(٢١٤) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الْمُسْلِمُ أَخُو الْمُسْلِمِ لَا يَظْلِمُهُ وَلَا يُسْلِمُهُ، وَمَنْ كَانَ فِي حَاجَةِ أَخِيهِ كَانَ اللَّهُ فِي حَاجَتِهِ، وَمَنْ فَرَّجَ عَنْ مُسْلِمٍ كُرْبَةً فَرَّجَ اللَّهُ عَنْهُ كُرْبَةً مِنْ كُرْبَاتٍ يَوْمَ الْقِيَمَةِ، وَمَنْ سَتَرَ مُسْلِمًا سَتَرَهُ اللَّهُ يَوْمَ الْقِيَمَةِ.
(بخاری - مسلم - ابن عمر)

214. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaalal muslimu akhul muslimi la yazlimuhu vala yuslimuhu, vaman kana fie hajati akhihi kanal lahu fie hajatihi vaman faraja am muslimin kurbatan farajal lahu anhu kurbatam min kurbati yaumil qayamati, vaman satara musliman satarahul lahu yaumal qiyamati.

214. The Apostle of Allah said, "A Muslim is the brother of another Muslim. He neither wrongs him nor leaves him in the lurch. And he who meets the need of his brother, Allah will come to his aid in the hour of his need. And the person who removes the distress of another Muslim, Allah will relieve him from the distraction of the Day of Reckoning. And the person who connives at the faults of a Muslim (keeps his secrets hidden) Allah will keep his faults hidden on Doomsday".

— Bukhari, Muslim, Ibn 'Umar

Exposition: The last sentence of the tradition determines as to what should be our attitude towards our brethren. And it is this that if a Muslim stumbles into sin, other Muslims should not broadcast it to bring him down in public eye. Rather, they should keep his blemish a well-guarded secret, however, a person who violates the divine injunctions openly, the Apostle of Allah has directed us to expose him. There is no need of conniving at his shameful deeds.

—Bukhari, Muslim, Anas

(٢١٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَالَّذِي نَفْسِي بِيَدِهِ لَا يُؤْمِنُ عَبْدٌ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِهِ.
(بخاری، مسلم، انس)

215. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama val'lazie nafsie biyadihi la yu'minu abdun hat'ta yuhib'ba liakhihi ma yuhib'bu lenafsihi.

215. The Apostle of Allah said, "By Allah, in whose hand rests my life! No one can be believer until he comes to like for his brother what he likes for himself.

—Bukhari, Muslim, Anas

(٢١٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللَّهِ لَأَنَاسًا مَا هُمْ بِأَنْبِيََاءَ وَلَا شُهَدَاءَ، يَغْطُهُمُ الْآثُ نَبِيَّاءَ وَالشُّهَدَاءَ يَوْمَ الْقِيَمَةِ بِمَكَانِهِمْ مِنَ اللَّهِ، قَالُوا يَا رَسُولَ اللَّهِ تَخْبِرُنَا مَنْ هُمْ؟ قَالَ هُمْ قَوْمٌ تَحَابُّوا بِرُوحِ اللَّهِ عَلَى غَيْرِ أَرْحَامٍ بَيْنَهُمْ وَلَا أَمْوَالٍ يَتَعَاطَوْنَهَا، فَوَاللَّهِ إِنَّ وُجُوهَهُمْ لَتُنُورُ وَإِنَّهُمْ لَعَلَى نُورٍ، لَا يَخَافُونَ إِذَا خَافَ النَّاسُ، وَلَا يَحْزَنُونَ إِذَا حَزَنَ النَّاسُ. وَقَرَأَ هَذِهِ الْآيَةَ إِلَّا أَنْ أَوْلِيَائِهِ اللَّهُ لَا خَوْفَ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُونَ.

216. Qaala Rasu'lul'lahi Sallallahu Alaihi Wasal'lama in'na min ibadil'lahi la'unasam mahum bi'ambiya'a vala shuhada'a, yaghibituhumul ambiya'u vash'shuhada'u yaumal qiyamati bimakanihim minal'lahi, qaalu ya rasu'lal'lahi tukhbiruna man hum? qaala hum qaumun tahab'bu biruhil'lahi alaa ghairi arhamin bainahum vala amvalin yata'a taunaha, faval'lahi in'na vujuhahum lanurun, va'in'nahum la'alaa nurin, la yakhafoona iza khafan nasu, vala yahzanoona iza hazinan'nasu vqara'a hazihiil aayata ala in'na auliya'al lahi la khaufun alaihim vala hum yahzagoon.

216. The Apostle of Allah said, "There are some among the servants of Allah who, though neither Prophets nor martyrs, yet Prophets and martyrs will envy their exaltation in the next world". People said to him, "O Apostle of Allah! Who are those people"? The Prophet said, "They will be the people who were not related to one another, nor were they on business terms of give and take, but loved one another on the basis of the Faith of Allah. By Allah! their faces will be radiant and they will be surrounded on all sides by light. They will not have any grief when others will be grieved". And then he recited the following verse of the Quran:

Behold! Verily on the friends of God there is no fear nor shall they grieve. (Q.X:62)

Exposition: The word envy used here may create misapprehension. The Arabic word used in the text is *Ghabt* which means to be extremely delighted. But is also used to denote envy and jealousy. Here it has been used in the first sense. What the tradition intends to convey is that just as a teacher is very much delighted and is proud of him when his pupil attains a high (academic) position. Similarly, the prophets and the martyrs who occupy the highest rank in the cadre of the next world, will be highly pleased with the success of these servants of Allah. They, who have come for mention here, their mutual love was based solely on the divine Faith. Blood relationships and business interests did not cement their relations against the manner of the general run of people. Rather, Islam and the sentiment of creating an atmosphere of the Islamic pattern of life had maintained their friendship and comradeship. Such people have been given glad tidings of victory and aid and support in this world and of the abiding reward in the Hereafter (Q.X:64)

(٢١٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَحِلُّ لِلرَّجُلِ أَنْ يَهْجُرَ أَخَاهُ فَوْقَ ثَلَاثِ لَيَالٍ يَلْتَقِيَانِ فَيُعْرِضُ هَذَا وَيُعْرِضُ هَذَا وَخَيْرُهُمَا الَّذِي يَبْدَأُ بِالسَّلَامِ.
(بخاری - مسلم - ابوالیوب انصاری)

217. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yahil'lu lir'rajuli an yahjura akhahu fauqa salasi layalin yaltaqiyan fayur'izu haza va yur'izu haza vakhairu humal lazie yabda'u bis'salami.

217. The Apostle of Allah said, "It is not permitted to a person to remain cut off from his brother for more than three nights, so that when they pass by each other, should turn their faces away (not greeting mutually, not being on speaking terms). And the better of the two is he who is the first to greet (his brother)".

—Bukhari, Muslim, Abu Ayyub Ansari

Exposition: It is possible for two Muslims to fall out with each other and they may not be on speaking terms. But they should not allow this state of strained relations for more than three days. And usually it happens that two persons who are sour with each other but fear Allah's displeasure, after two or three days, are unhappy at heart and long to patch up and befriend their angry brother once again. And ultimately one of them, (more God-fearing and more kind-hearted than the other) by priority in greeting ends this Satanic sourness. So the excellence of the one advancing and greeting first has been stated in this as well as in other traditions.

(٢١٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَا كُفُّمُ وَالظَّنَّ فَإِنَّ الظَّنَّ أَكْذَبُ الْحَدِيثِ، وَلَا تَحَسَّسُوا وَلَا تَجَسَّسُوا، وَلَا تَنَاجَشُوا، وَلَا تَبَاغَضُوا، وَلَا تَدَابَرُوا، وَكُونُوا عِبَادَ اللَّهِ إِخْوَانًا.
(بخاری-مسلم-ابو ہریرہ)

218. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yakum vaz'zan'na fa'in'naz zan'na akzabul hadiesi, vala tahas'sasu, vala tajas'sasu, vala tana jashu, vala tabaghazu, vala tadabaru, vakoону ibadal'lahi ikhwanan.

218. The Apostle of Allah said, "Abstain from suspicion and mistrust. For, whatever is said with mistrust is the worst nor try to watch secretly *Tajassus*, nor indulge in *Tanajush*, nor nurse malice one another. Become the true servants of Allah live as (loving) brother of one another".

Exposition: Certain words in this tradition need elucidation:
1. *Tajassus* -means eaves-dropping with a view to find out the secrets of other people. What the Prophet meant is that to overhear somebody to use it against him and to bring him low in the sight of others is contradictory to belief and faith.

2. *Tanajush*: is associated with business and has the sense of brokerage. The broker and trader come to a secret mutual

agreement that the former shall give higher and higher bids in an auction only to entice other bidders who the real purchasers.

3. *Tabaghuz* : to bear malice and nurse grudge against somebody looking for an opportunity to harm him.

4. The fourth words is *Tadabur* which means to be hostile and also to cut oneself off from anyone.

(٢١٩) صَعِدَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمِنْبَرَ فَنَادَى بِصَوْتٍ رَفِيعٍ فَقَالَ يَا مَعْشَرَ مَنْ أَسْلَمَ بِلِسَانِهِ وَلَمْ يُفِضِ الْإِيمَانَ إِلَى قَلْبِهِ لَا تُؤْذُوا الْمُسْلِمِينَ وَلَا تُعَيِّرُوهُمْ وَلَا تَتَّبِعُوا عَوْرَاتِهِمْ فَإِنَّهُ مَنْ يَتَّبِعْ عَوْرَةَ أَخِيهِ الْمُسْلِمِ يَتَّبِعِ اللَّهُ عَوْرَتَهُ وَمَنْ يَتَّبِعِ اللَّهُ عَوْرَتَهُ يَفْضَحْهُ وَلَوْ فِي جَوْفِ رَحْلِهِ.
(ترمذی - ابن عمر)

219. Sa'ida Rasulul'lahi Sallallahu Alaihi Wasal'lamal mimbara fanadaa bisautin rafie'in faqaala ya ma'shara man aslama bilisanihi valam yufzil eemanu ilaa qalbihi la tuzul muslimi meena vala tu'ay'yiru hum vala tat'tabie'u auratihim fa'in'nahu man yat'tabi aurata akhihil mulslimi yat'tabi'il'lahu auratahu vaman yat'tabi'il'lahu auratahu yafzah'hu valau fie jauhi rahlihi.

219. The Prophet ascended the pulpit and said loudly, "O ye people who have professed Islam as mere exercise of the tongue and belief has not gone to your hearts (not become a strong conviction), do not cause distress to Muslims (injuring their feelings), nor put them to shame, nor be after fault-finding with them. Those who pursue others doggedly seeking their faults Allah shall pursue their faults. And whom Allah pursues for their faults, He will bring them to ignominy, even if they remain hidden in their houses".

— Trimizi, Ibn 'Umr

Exposition: The hypocrites harassed the true and pious Muslims in many ways. They dug out the shameful faults of their families of the days of the Jahiliyah (Un-Islam), and broadcast them in society. It is these people (the hypocrites) whom the Prophet has reprimanded. In some other reports it has come for mention that the voice of the Prophet has become so loud that it was heard by housewives in the vicinity of the mosque.

(۲۲۰) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَمَّا عَرَجَ بِي رَبِّي مَرَرْتُ بِقَوْمٍ
لَهُمْ أَظْفَارٌ مِنْ نُحَاسٍ يَخْمِشُونَ وَجُوهَهُمْ وَصُدُورَهُمْ فَقُلْتُ مَنْ هَؤُلَاءِ
يَا جِبْرِيلُ؟ قَالَ هَؤُلَاءِ الَّذِينَ يَأْكُلُونَ لَحْمَ النَّاسِ وَيَقْعُونَ فِي أَعْرَاضِهِمْ.
(ابوداؤد-أنس)

220. Qaala Rasulul'lahi Sal'lal'lahu Alaihi Wasal'lama lam'ma arajabi rab'bi marar'tu biqaumil lahum az'farun min'nuhasin yakhmishoona vujuhahum vasudooruhum, faqultu man haa'ula'i ya Jibrielu? qaala haa'ula'il'laziena ya kuloona luhuman'nasi vayaqoona fie a'raazihim.

220. The Apostle of Allah said, "When my Lord and Cherisher took me to the heavens, I passed by people who had nails of brass and they were scratching and pinching their faces and breasts. I asked Jibril, "Who are these people"? Jibril replied, "These are the people who devoured other people's flesh and ruined their honour and reputation".

— Abu Da'ood, Anas

Exposition: Eating the flesh of someone is back-biting according to the elucidation of the Quran, which was their favourable pastime and is even today, more than ever. They were also badly after their denigration.

(۲۲۱) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَقُّ الْمُسْلِمِ عَلَى الْمُسْلِمِ سِتٌّ، قِيلَ
مَا هُنَّ يَا رَسُولَ اللَّهِ؟ قَالَ إِذَا لَقِيتَهُ فَسَلِّمْ عَلَيْهِ، وَإِذَا دَعَاكَ فَاجِبْهُ، وَإِذَا اسْتَنْصَحَكَ
فَانْصَحْ لَهُ، وَإِذَا عَطَسَ فَحَمِدِ اللَّهَ فَشَمِّتْهُ، وَإِذَا مَرَضَ فَعُدْهُ، وَإِذَا مَاتَ فَاتَّبِعْهُ.
(مسلم-ابو هريرة)

221. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama haq'qul muslimi alalmuslimi sit'tun qeela ma hun'na ya rasu'lal'lahi? qaala iza laqietahu fasal'lim alaihi, va'iza da'aka fa'ajibhu, va'izastansahaka fansah lahu, va'iza atasa fahamidil laha fashamit'hu, va'iza mariza fa'udhu, va'iza maata fat'tabi'hu.

221. The Apostle of Allah said, "A Muslim has six obligations to another Muslim". They asked him, "What are they O Apostle of Allah"? He said, "When you meet your Muslim brother, greet him. And when he invites you accept his invitation. And when he

wants you to be well-wishing by him, do oblige him. And when he sneezes and says *Alhumdulillah* (I thank Allah for sound Health), respond to it. And when he falls ill, visit him and enquire about his health. And when he dies follow his bier".

—Muslim Abu Hurairah

Exposition: 1. Greeting is not mere salutation by making a sign or mere utterance of the words *As-salamu-Alaikum*. Rather is it a proclamation and affirmation of one's intent that "As for me your life, property and honour are safe. I shall not give you any trouble and I pray to Allah for the safety of your Faith and belief May Allah bless you with His Mercy". 2. Response to the sneezing brother is Yarhamukallah (Allah have mercy on you) and make your step firm in obedience to Allah, and you may not fall into an error where-by you may become a laughing stock for others.

(۲۲۲) عَنْ عُقْبَةَ بْنِ عَامِرٍ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
الْمُسْلِمُ أَخُو الْمُسْلِمِ، لَا يَحِلُّ لِمُسْلِمٍ بَاعَ مِنْ أَخِيهِ بَيْعًا وَفِيهِ عَيْبٌ إِلَّا بَيَّنَّهُ لَهُ.

(ابن ماجه)

222. An Uqbatabni Amirin qaala samietun nabiyy'ya Saliallahu Alaihi Wasal'lama yaqoolul muslimu akhul muslimi, la yahil'lu limuslimin ba'a min akhie'hi bai'av vafiehi aibun il'la bay'yanahu lahu.

222. Uqbah bin 'Amir says that he heard the Prophet saying, "A Muslim is the brother of another Muslim. So a Muslim selling something to a Muslim brother should pointt out clearly, the defect of that substance, if any, (before the conclusion of the deal). Concealment of the defects of an article of trade is not permissible to a Muslim trader".

—Ibn Majah

(۲۲۳) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَقْبِلُوا ذَوِي الْهَيَّاتِ عَشْرَاتِهِمْ إِلَّا الْهُدُودَ.

(ابوداؤد-عائشه)

223. In'nan'nabiyy'ya Sallallahu Alaihi Wasal'lama qaala aqeelu zavilhayati asaratihim il'lal hudooda.

223. The Prophet said, "If a Muslim of healthy manners, spotless character, accidentally stumbles into sin, connive at his fault and forgive him excepting the limits set by Allah.

—Abu Da'ood, 'Ayesah

Exposition: A Muslim who is well known for goodness fear of Allah and obedience to Him by following the divine injunctions, if he casually slips and falls into sin, the Muslim society should not lower his prestige and disgrace him. It is not to be noised abroad. Rather, it should be condemned. However, if he is found guilty of *Hadd* (or limits set by Allah), a crime punishable under the Islamic Shariah such as fornication, theft and the like, it cannot be overlooked.

15. RIGHTS OF NON-MUSLIM CITIZENS

(۲۲۳) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا مَنْ ظَلَمَ مُعَاهِدًا أَوْ انْتَقَصَهُ أَوْ كَلَّفَهُ فَوْقَ طَاقَتِهِ أَوْ أَخَذَ مِنْهُ شَيْئًا بَغَيْرِ طَيِّبِ نَفْسٍ فَأَنَا حَاجِبُهُ يَوْمَ الْقِيَمَةِ.
(ابوداؤد)

224. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala man zalama mu'ahadan avintaqasahu aukal'lafahu fauqa taqatihi au akhaza minhu shai'an bighairi nafsin fa'ana hajijuhu yaumal qiyamati

224. The Apostle of Allah said, "The Muslim who wrongs a Mu'ahad¹, violates his rights or burdens him with heavier tax (Jizyah)²

16. RIGHTS OF THE ANIMALS

(۲۲۵) مَرَّرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِبَعِيرٍ قَدْ لَحِقَ ظَهْرُهُ بِبَطْنِهِ فَقَالَ اتَّقُوا اللَّهَ فِي هَذِهِ الْبَهَائِمِ الْمُعْجَمَةِ فَارْكَبُوهَا صَالِحَةً وَاتْرُكُوهَا صَالِحَةً.
(ابوداؤد- سهل ابن الحنظلية)

225. Mar'ra Rasulul'lahi Sal'lal'lahi Alaihi Wasal'lama biba'ierin qad lahiqa zahruhu bibatnihi faqaalat taqul'laha fie hazihil baha'imil mu'jamati far'kabuha salihatav vatrukuha salihatan.

225. The Prophet passed by a camel whose belly was almost touching its back (due to prolonged starvation, loss of muscle

1. and 2. Mu'ahid : A non-Muslim citizen of a Muslim state living under a pledge of loyalty guarantees and in the name of Allah His Apostle on payment of a nominal symbolic security tax, *Jizyah* realized only from able-bodied young men. Women, children, old and decrepit, the destitute and monks are all exempt from *Jizya*.

and fat). He said, "Fear Allah in the matter of these dumb creatures. Use them as mounts in good condition and relieve them lively".

—Abu Da'od, Suhail Ibn-al-Hanzaliah

Exposition: To keep the domestic animals hungry invites the wrath of Allah. When the master has to take work from them, he should provide them with a little more than their usual maintenance ration. He should not take so much work from them that may leave them half-dead.

(٢٢٦) عَنْ عَبْدِ اللَّهِ بْنِ جَعْفَرٍ قَدْ خَلَّ حَائِطًا لِرَجُلٍ مِّنَ الْأَنْصَارِ فَإِذَا فِيهِ جَمَلٌ. فَلَمَّا رَأَى الْجَمَلَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ جَرَّ جَرَوْ ذَرَفَتْ عَيْنَاهُ، فَأَتَاهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَمَسَحَ سَرَاتَهُ أَيْ سَنَامَهُ وَذَفَرَاهُ فَسَكَنَ، فَقَالَ مَن رَّبُّ هَذَا الْجَمَلِ؟ لِمَن هَذَا الْجَمَلُ؟ فَجَاءَ فَتَى مِّنَ الْأَنْصَارِ فَقَالَ هَذَا لِي يَا رَسُولَ اللَّهِ، فَقَالَ أَفَلَا تَتَّقِي اللَّهَ فِي هَذِهِ الْبَهِيمَةِ الَّتِي مَلَكَكَ اللَّهُ إِيَّاهَا فَإِنَّهُ يَشْكُو إِلَيَّ أَنَّكَ تُجِيعُهُ وَتَذُبُّهُ. (رياض الصالحين)

226. An' Abdil'lahibni Ja'farin razi. fadakhala ha'ital'lirajulim minal ansaari fa'iza fiehi jamalun. falam'ma ra'aljamalun' nabi'y'a Sallallahu Alaihi Wasal'lama jar jarava zarafat aina'hu, fa'atahun nabi'y'u Sallallahu Alaihi Wasal'lama famasaha saratahu ai'sanamahu vazifrahu fasakana, faqaala mar'rab'bu haazal jamali? liman haazal jamalu? faja'a fatam minalansari faqaala haaza lie ya rasu'lal'lahi, faqaala afala tat'taqil'laha fie haazihil bahimatil'lati mal'lakakal'lahu iy'yaha fa'in'nahu yashkoo ilay'ya an'naka tujie'uhu vatuz'ibuhu.

226. *Abdullah ibn Ja'far* reports that the Prophet entered the grove of an Ansari gentleman where he saw a camel tied to a peg. The camel on seeing the Prophet, emitted a piteous sound and tears started rolling down its cheeks. The Prophet approached it and patted its hump and temples and it was pacified. The Prophet asked, "Whose camel is this? Who is the owner of this camel"? At this an Ansari young man came up to him saying. "O Apostle of Allah! This camel is mine". The Prophet said to him, "Do you not fear Allah with regard to this dumb beast, which He has entrusted to your care? This camel was complaining to me (with its tears and piteous sound) that

you keep it hungry, yet take regular work from it".

— *Riyaz-al-Salihin*

(٢٢٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا سَافَرْتُمْ فِي الْخِصْبِ فَأَعْطُوا
الْإِبِلَ حَقَّهَا مِنَ الْأَرْضِ، وَإِذَا سَافَرْتُمْ فِي السَّنَةِ فَاسْرِعُوا عَلَيْهَا السَّيْرَ.
(مسلم - أبو هريرة)

227. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza safartum filkhisbi faatul ibila haqqaha minal arze waiza safartum fis'sanati fa'asri'u alaihas saira.

227. The Apostle of Allah said, "When you travel in the land in days of verdure, let the camels have their share from the greenery of the land. But when you travel during the dry period when there is hardly a blade of grass on land, drive them at a faster pace".

— *Muslim, Abu Hurairah*

Exposition: Out of kindness to animals of transport the Prophet has instructed here that in the season of plenty these poor animals should be allowed to graze even if the pace of the traveller's progress is hampered. They should not be deprived of their food provided by Allah. But in a year of scanty rainfall when conditions of famine prevail all over the land, they should be driven faster so that they can get to their destination or a halting place for the day quickly and can have some sort of food and water there, rather than go slow and starve on the way longer.

(٢٢٨) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ تَبَارَكَ وَتَعَالَى كَتَبَ
الْإِحْسَانَ عَلَى كُلِّ شَيْءٍ، فَإِذَا قَاتَلْتُمْ فَأَحْسِنُوا الْقِتْلَةَ، وَإِذَا ذَبَحْتُمْ فَأَحْسِنُوا
الذَّبْحَ وَلْيُجِدْ أَحَدُكُمْ شَفْرَتَهُ وَلْيُرِحْ ذَبِيحَتَهُ.
(مسلم - شاذان ابن اوس)

228. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'laha tabaraka vata'ala katabal ihsana alaa kul'li shai'in, fa'iza qatal'tum fa'ahsinul qitlata, va'iza zabahtum fa'ahsinuz'zubha valyuhid'da ahadokum shafratahu valyureeh zabiehatahu.

228. The Prophet said, "Allah has made it binding on us that every thing must be done in the best possible manner. When you kill anybody, do it nicely and when slaughtering (a food) animal, it should be in the best way of slaughter. Every one of you should sharpen his knife and the animal to be slaughtered should be afforded quickest relief from agony. (It should not be left to writhe and wriggle in pangs of death)".

—Muslim, Shaddad bin Aus

(۲۲۹) عَنْ ابْنِ عُمَرَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَنْهَى أَنْ تُصَرَّ بِهِيْمَةٌ أَوْ غَيْرُهَا لِلْقَتْلِ.

(بخاری، مسلم)

229. Anibni Umara qaala samietu Rasu'lal'lahi Sallallahu Alaihi Wasal'lama yanha an tusab'bara bahimatun aughairuha lilqat'li.

229. *Abdullah bin 'Umar* says that he heard the Prophet prohibiting a quadruped, a bird or man to be made a target for archery (after being tied securely to a tree, pole or a stone).

—Bukhari, Muslim

(۲۳۰) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ الضَّرْبِ فِي الْوَجْهِ وَعَنِ الْوَسْمِ فِي الْوَجْهِ.

(مسلم جابر)

230. Naha Rasulul'lahi Sallallahu Alaihi Wasal'lama aniz'zarbi filvajhi va'anil vasmi filvajhi.

230. The Prophet has prohibited hitting an animal on the face and branding its face.

—Muslim, Jabir

(۲۳۱) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ قَتَلَ عُصْفُورًا فَمَا فَوْقَهَا بِغَيْرِ حَقِّهَا سَأَلَهُ اللَّهُ

عَنْ قَتْلِهِ قِيلَ يَا رَسُولَ اللَّهِ وَمَا حَقُّهَا؟ قَالَ أَنْ يَذَّ بِحَقِّهَا فَيَاكُلَهَا وَلَا يَقْطَعَ رَأْسُهَا فَيُرْمَى بِهَا.

(مشکوٰۃ - عبد اللہ بن عمر بن العاص)

231. In'nabiy'ya Sallallahu Alaihi Wasal'lama qaala man qatala usfooran fama fauqaha bighairi haq'qiha salahul'lahu an qat'lihi qeela ya rasu'lal'lahi vama haq'quha? qaala an yaz bahaha fayakulaha vala yaqta'a ra'saha fayarmiya biha.

231. The Prophet has said, "Whoever killed a sparrow or an even smaller bird purposelessly, "Allah will call him to account for it, "Allah will call you him to account for it", he was asked "O Apostle of Allah! What is our responsibility about birds"? He replied, "It is their due that they should be slaughtered and eaten and not beheaded and thrown away".

—Mishkat, Abdullah, bin 'Amr bin 'As

Exposition: The tradition tells us that hunting and shooting for the purpose of eating the flesh of the kill is allowed. But as a mere pastime or for fun's sake it is prohibited. Hunting for fun is this that after killing (taking a life) its flesh is not eaten but it is thrown away.

(۲۳۲) عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ عَنْ أَبِيهِ قَالَ كُنَّا مَعَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَنْطَلَقَ لِحَاجَتِهِ فَرَأَيْنَا حُمْرَةً مَعَهَا فَرْخَانِ، فَأَخَذْنَا فَرْخَيْهَا، فَجَاءَتِ الْحُمْرَةُ فَجَعَلَتْ تُفْرِشُ، فَجَاءَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ مَنْ فَجَعَ هَذِهِ بَوْلِدَهَا؟ رَدُّوا وَلَدَهَا إِلَيْهَا، وَرَأَى قَرْيَةً نَمْلٌ قَدْ حَرَقْنَاهَا قَالَ مَنْ حَرَقَ هَذِهِ؟ فَقُلْنَا نَحْنُ، قَالَ إِنَّهُ لَا يَنْبَغِي أَنْ يُعَذَّبَ بِالنَّارِ إِلَّا رَبُّ النَّارِ.

(البودادور)

232. An Abdir'rahmaanibni Abdil'lahi an abiehi qaala kun'na ma'a Rasu'lul'lal'lahi Sallallahu Alaihi Wasal'lama fie safarin fantalaqa lihajatihi fara'aina humur'ratam ma'aha farkhani, fa'akhazna farkhaiha, faja'atil humur'ratu faja'alat tufar'rishu, faja'an'nabiy'yu Sallallahu Alaihi Wasal'lama faqaala man faj'ja'a hazihi bevaladiha? rud'du valadaha, ilaiha vara'aa qaryata namlin qad haraqaaha qaala man haraqa haazihi? faqulna nahnu, qala in'nahu la yambaghi an yu'az'ziba bin'nari il'la rab'bun'nari.

232. *Abdur Rahman* reports from his father *Abdullah* who said, "We were on a journey with the Prophet. He left us for some time. In his absence we saw a bird with two nestlings. We caught hold of them and the bird (their mother began to hover over our heads. By this time the Prophet had come back and (perceiving the bird's distress) said' "Who has caused it pain by

snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

—Abu Da'ood

(۲۳۳) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

(ترمذی ابن عباس)

233. Nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anit'tahrishi baina baha'ihim.

233. The Prophet has prohibited inciting the animals to fight with one another as a sport for amusement.

—Tirmizi, Ibn Abbas

(۲۳۴) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْتًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبَيْتَ فَمَلَأْخُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ فَغَفَرَ لَهُ، فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنَّ لَنَا فِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ.

(بخاری، مسلم - ابو ہریرہ)

234. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama bainama rajulun yamshi bitareeqin ishtad'da alaihil atashu, favajada biran fanazala fieha fasharaba, sum'ma kharaja fa'iza kalbun yalhasu yakulus saraa minal atashi, faqalar rajulu laqad balagha hazalkalba minal atashi mislul'lazi kana balagha bie fanazalal biera famala'a khuffahu sum'ma amsakahu bifihi fasaqal kalba fashakaral'lahu lahu fagafara lahu, faqalu ya rasulal'lahi va'in'na lana fie albaha'imi ajran? faqala na'am fi kul'li zati kabidin rat'batin ajrun.

234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to

snatching its nestlings? Return them to her (their mother)". And he also witnessed the ant-hills that we had burnt. He asked "Who has burnt them?" We told him that we had done it. The Prophet said, "Punishing with fire is prerogative of the Creator of fire, (Allah), alone.

—Abu Da'ood

(۲۳۳) نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ التَّحْرِيشِ بَيْنَ الْبَهَائِمِ.

(ترمذی ابن عباس)

233. Nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anit'tahrishi baina baha'ihim.

233. The Prophet has prohibited inciting the animals to fight with one another as a sport for amusement.

—Tirmizi, Ibn Abbas

(۲۳۴) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَيْنَمَا رَجُلٌ يَمْشِي بِطَرِيقٍ اشْتَدَّ عَلَيْهِ الْعَطَشُ، فَوَجَدَ بَيْرًا فَنَزَلَ فِيهَا فَشَرِبَ، ثُمَّ خَرَجَ فَإِذَا كَلْبٌ يَلْهَثُ يَأْكُلُ الثَّرَى مِنَ الْعَطَشِ، فَقَالَ الرَّجُلُ لَقَدْ بَلَغَ هَذَا الْكَلْبُ مِنَ الْعَطَشِ مِثْلَ الَّذِي كَانَ بَلَغَ بِي فَنَزَلَ الْبَيْرَ فَمَلَأْخُفَّهُ ثُمَّ أَمْسَكَهُ بِيَمِينِهِ فَسَقَى الْكَلْبَ فَشَكَرَ اللَّهُ فَغَفَرَ لَهُ، فَقَالُوا يَا رَسُولَ اللَّهِ وَإِنَّا لَنَافِي الْبَهَائِمِ أَجْرًا؟ فَقَالَ نَعَمْ فِي كُلِّ ذَاتِ كَبِدٍ رَطْبَةٍ أَجْرٌ.

(بخاری، مسلم - ابو ہریرہ)

234. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama bainama rajulun yamshi bitareeqin ishtad'da alaihil atashu, favajada biran fanazala fieha fasharaba, sum'ma kharaja fa'iza kalbun yalhasu yakulus saraa minal atashi, faqalar rajulu laqad balagha hazalkalba minal atashi mislul'lazi kana balagha bie fanazalal biera famala'a khuffahu sum'ma amsakahu bifihi fasaqal kalba fashakaral'lahu lahu fagafara lahu, faqalu ya rasulal'lahi va'in'na lana fie albaha'imi ajran? faqala na'am fi kul'li zati kabidin rat'batin ajrun.

234. The Prophet said, "A certain person was going on his way when he felt extremely thirsty. He looked around and sighted a well (where water could be had). He got down into it and quenched his thirst (since there was no bucket and rope to

draw water). On coming out he saw a dog that was very thirsty, Lolling out its tongue helplessly and trying to mouth moist earth (in its distraction). That person thought to himself that the dog was as thirsty as he himself had been a little earlier, So he at once got down the well and his leather sock full of water held in his clenched teeth he came up and gave it to the (poor thirsty) dog to quench its thirst. Allah looked upon this kind act of his (to a dumb creature) with approval and absolved him of his sins". The people asked the Prophet, "Is there any reward for showing compassion to animals also"? The Prophet replied, "There is a reward for kind treatment shown to every living creature".

—*Bukhari, Muslim Abu Hurairah*



VI. MORAL EVILS

1. PRIDE

(٢٣٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ مَنْ كَانَ فِي قَلْبِهِ مِثْقَالُ ذَرَّةٍ مِنْ كِبَرٍ فَقَالَ رَجُلٌ إِنَّ الرَّجُلَ يُحِبُّ أَنْ يَكُونَ ثَوْبُهُ حَسَنًا وَنَعْلُهُ حَسَنًا، قَالَ إِنَّ اللَّهَ جَمِيلٌ وَيُحِبُّ الْجَمَالَ، الْكِبَرُ بَطَرُ الْحَقِّ وَغَمُطُ النَّاسِ.
(مسلم - ابن مسعود)

235. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata man kana fie qalbihi misqalu zar'ratin min kibrin, faqaala rajulun in'nnar rajula yuhib'bu ay'yakoona saubuhu hasanan vana'aluhu hasanan, qaala in'nnal laha jameelun vayuhib'bul jamala, alkibru batarul haq'qi vaghamtun'nasi.

235. The Apostle Of Allah said, "The person having an iota of pride, (concealed somewhere) in his heart shall not enter heaven". On hearing it, somebody asked, "Man has a natural craving for (the good things of life) fine and shoes. (Is that also pride? And will a person with fine tastes remain deprived of heaven")? The Prophet said, "No (This is no pride). Allah is beautiful and likes beauty (approves of healthy good tastes). Pride means to refuse to bowdown in humble submission and obedience to Allah and holding His servants in contempt.

—Muslim, Ibn Mas'ood

(٢٣٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ الْجَوَّاظُ وَلَا الْجَعْظَرِيُّ.
(ابوداؤد - حارث بن وهب)

236. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jannatal jaw'wazu valal ja'zariy'yu.

236. The Apostle of Allah said, An arrogant person shall not enter heaven nor a braggart".

—Abu Da'ood, Haritha bin Wahab

Exposition: The words used in the Arabic text are *Jawwaz* and *Ja'zari*. *Jawwaz* means a presumptuous or haughty person, one with an over-bearing gait, a rascal, a malefactor, a hoarder of wealth and niggardly. And *ja'zari* means a person having little or nothing of wordly goods but bragging as if he has unlimited treasures in his posseion. And this empty boasting is not limited to material wealth only. There is no dearth of arrogant and boastful persons in the realms of piety, continence and learning and knowledge either.

(۲۳۷) عَنْ أَبِي سَعِيدٍ نِ الْخُدْرِيِّ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
أَزْرَةُ الْمُؤْمِنِ إِلَى أَنْصَافِ سَاقَيْهِ، وَلَا جُنَاحَ عَلَيْهِ فِيمَا بَيْنَ الْكَعْبَيْنِ، وَمَا أَسْفَلَ مِنْ ذَلِكَ
فَفِي النَّارِ، قَالَ ذَلِكَ ثَلَاثَ مَرَّاتٍ، وَلَا يَنْظُرُ اللَّهُ يَوْمَ الْقِيَمَةِ مَنْ جَرَّ أَزْرَهُ بَطْرًا.

(ابوداؤد)

237. An Abie Sa'eedi nilkhudriy'yi qaala Sameitu Rasulallahu Sallallahu Alaihi Wasal'lama yaqoolu azratul mu'mini ilaa an'saafi saqaihi, vala junaha alaihi fiema bainahu vabainal ka'baini, vama asfala min zaalika fafin'nari, qaala zaalika salasa mar'ratin, vala yanzurul'lahu yaumal qiyamati man jar'ra iza rahu bataran.

237. *Abu Sa'eed Khudri* reports that he heard the Prophet saying, "The trousers of a a believer comes down to the middle of his shins, (covering only their upper half below the knees). However there is no harm if it is allowed to hang above the ankles. But any part of it below that (covering only ankles) is in hell (Fire), (meaning that it is sinful and punishable). This he repeated thrice (to impress its great importance upon his audience). And then he said, "Allah shall not look on Doomsday (mercifully) at the person dragging his trousers on the ground (as an indication of concealed pride)".

— Abu Da'ood

(۲۳۸) عَنْ ابْنِ عُمَرَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ جَرَّ ثَوْبَهُ خِيَلًا لَمْ
يَنْظُرِ اللَّهُ إِلَيْهِ يَوْمَ الْقِيَمَةِ، فَقَالَ أَبُو بَكْرٍ إِذَا رَأَى يَسْتَرْجِي أَلَا أَنْ أَتَعَاهَدَهُ، فَقَالَ
لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّكَ لَسْتَ مِنْ مَنْ يَفْعَلُهُ خِيَلًا

(بخاری - ابن عمر)

238. Anibni Umara an'nan'nabiyya Sallallahu Alaihi Wasal'lama qaala man jar'ra saubahu khuyala'a lam

yanzuril'lahu ilaihi yaumal qiyamati, faqaala abubakrin izarie yastarkhi il'la an ata'a hadahu, faqaala lahu rasu'lul'lahi Sallallahu Alaihi Wasal'lama in'naka lasta mim'man yafaluhu khuyala'a.

238. *Ibn 'Umar* reports the Prophet to have said, "Whoever drags his lower garment (trousers) on the ground Allah shall not look at him (with mercy) on the Day of Judgement. Abu Bakr Siddiq said to him, "My trousers goes down to the ankles if I do not keep raising it up every now and then (Shall I also be deprived of the Mercy of my Lord and Cherisher")? The Prophet said to him, "No, you are not one of those dragging their trousers haughtily (and so you will not be among those at whom Allah shall not look with Mercy)".

—*Bukhari, Ibn Umar*

Exposition: *Abu Bakr's* trousers did not ship because of a bulging tummy, but the reverse of it. his leanness was responsible for it. He had very frail body. The Prophet had said that any one dragging his trousers arrogantly shall remain deprived of the Mercy of Allah, and Abu Bakr had heard and noted it carefully. Although he himself knew that he did not drag his trousers below his ankles out of arrogance, He became anxious all the same. When a person is occupied with thoughtfulness about the security of the life Hereafter, he runs away from even the shadow of disobedience to Allah.

(۲۳۹) عَنْ ابْنِ عَبَّاسٍ قَالَ كُلُّ مَا شِئْتُ وَالْبَسُ مَا شِئْتُ مَا أَخْطَأْتُكَ اثْنَتَانِ سَرَفٌ وَمَخْلَةٌ.
(بخاری)

239. Anibni Ab'basin qaala kul ma'sheeta valbas ma sheeta ma akhta'atkas natani sarafun vamukhilatun.

239. *Abdullah Ibn Abbas* says, "Eat what you like and drape yourselves as you please provided you are not arrogant and wasteful".

—*Bukhari, Ibn Abbas*

2. WRONG-DOING (TYRANNY & OPPRESSION)

(۲۴۰) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الظُّلْمُ ظُلُمْتُ يَوْمَ الْقِيَمَةِ.
(متفق عليه ابن عمر)

240. In'nan'nabiy'ya Sallallahu Alaihi Wasal'lama qaalaz zul'mu zulumaatun yaumal qiyamati.

240. The Prophet said, "Wrong doing (inequity, oppression and tyranny) shall become dreadful darkness for the wrong-doer (oppressor and tyrant) on Doomsday".

— *Unanimous, Ibn 'Umar*

(۲۴۰) عَنْ أَوْسِ بْنِ شُرْحَبِيلٍ أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ
مَنْ مَشَى مَعَ ظَالِمٍ لِيَقْوِيَهُ وَهُوَ يَعْلَمُ أَنَّهُ ظَالِمٌ فَقَدْ خَرَجَ مِنَ الْإِسْلَامِ.
(مشكوة)

241. An Ausibni Shurahbeelin an'nahu sami'a rasu'lal'lahi Sallallahu Alaihi Wasal'lama yaqulu mam mashaa ma'a zalimil liyuqav'viyahu vahuwa ya'lamu an'nahu zalimun faqad kharaja minal Islami.

241. *Aus bin Shurahbeel* says that he heard the Apostle of Allah saying, "Whoever stands by a tyrant, knowing him well as such, thus enhancing his (tyrant's) support and strength, is outside the fold of Islam".

— *Mishkat*

Exposition: It is one of the infirmities of human nature to seek from other sources what an individual himself is lacking in. Physical superiority, prowess wealth and wits, are some of those distinctions. endowed more generously upon some than others. Unfortunately, persons gifted with any of these powers, find it very difficult to thank the Lord of all bounties for them and use them properly according to the directions of the bestower. And their misuse opens the door upon iniquity, oppression and tyranny. Their admirers and camp-followers who are also beneficiaries in more ways than one, support them in every move they make, every exploit they undertake, thus becoming a source of strength to them in their nefarious activities. They are, thus partners in wrongful acts of their patrons which have no place in Islam.

(۲۴۲) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَدْرُونَ مَا الْمُفْلِسُ؟ قَالُوا
الْمُفْلِسُ فِينَا مَنْ لَا دِرْهَمَ لَهُ وَلَا مَتَاعَ، فَقَالَ إِنَّ الْمُفْلِسَ مِنْ أُمَّتِي مَنْ يَأْتِي يَوْمَ
الْقِيَمَةِ بِصَلَاةٍ وَصِيَامٍ وَزَكَاةٍ وَيَأْتِي قَدْ شَتَمَ هَذَا، وَقَذَفَ هَذَا، وَأَكَلَ مَالَ هَذَا،

وَسَفَكَ دَمَ هَذَا، وَضَرَبَ هَذَا، فَيُعْطَى هَذَا مِنْ حَسَنَاتِهِ، فَإِنْ فَنِيَتْ حَسَنَاتُهُ قَبْلَ أَنْ يُقْضَى مَا عَلَيْهِ أُخِذَ مِنْ خَطِيئَتِهِمْ فَطُرِحَتْ عَلَيْهِ ثُمَّ طُرِحَ فِي النَّارِ.
(مسلم - أبو هريرة)

242. Inna Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala atadroona malmufliisu? Qaalul mufliisu fiena mal'la dirhama lahu vala mata'a, faqaala in'nalmufliisa min um'mati man yatie yaumal qiyamati bisalaatin vasiyamin vazakatin, vayatie qad shatama haaza. vaqazafa haaza. vakala mala haaza, vasafaka dama haaza, vazaraba haaza, fayuta haaza min hasanatihi, fa'in faniyat hasanatuhu qabal an yuqzaa ma alaihi ukhiza min khatayaahum faturihat alaihi sum'ma turiha fin'nari.

242. The Apostle of Allah said, "Do you know who is bankrupt and indigent"? People said to him, "An indigent person in our midst is one who has neither money nor any other worldly goods," The Prophet said, "The bankrupt of my Ummah is he who will present himself before Allah with his prayers, fasts, and *Zakat* on Doomsday. But along with these (devotional acts) he had abused some one, calumniated some one else, (fraudulently) devoured somebody's property, murdered someone or beaten some one unjustly. So his good deeds shall all be disbursed among his victims, one by one, leaving him high and dry. And when his treasure of good deeds is thus exhausted and some of his victims still remain to be compensated, their evil deeds shall be transferred to the account of their tormentor. And divested of all redeeming factors and laden with the sins of the oppressed, he will be thrown into hell.

Exposition: Through this tradition the Prophet has stressed the importance of the rights of the servants of Allah. So those vehemently striving to do their duty to Allah, must never lose sight of their duty to fellow men whom Allah himself has given priority. In the Quran Allah speaks very briefly of the obligations of man to Himself (the Creator, Lord and Cherisher) but profusely and repeatedly presents to him the right of His servants. And here the Prophet, the benefactor of humanity, warns us that total oblivion or even negligence in his behalf may lay waste all his devotional acts and consign him to hell.

(٢٣٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِيَّاكَ وَدَعْوَةُ الْمَظْلُومِ، فَإِنَّمَا

يَسْأَلُ اللَّهَ تَعَالَى حَقَّهُ وَإِنَّ اللَّهَ لَا يَمْنَعُ ذَاحِقَ حَقِّهِ.
(مشكوة-علي)

243. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iy'yaka vadautal mazloomi, fa'in'nama yas'alu ta'laa haq'qahu va'in'nal'laha layamna'u zahaq'qin haq'qahu.

243. The Apostle of Allah said, "Beware of the loud piteous cry of the aggrieved to Allah (for His intervention and relief to himself), since he seeks his due from Him, and Allah does not deprive any one of his due".

—Mishkat, 'Ali

Exposition: This tradition warns men against taking upon themselves repercussions of the wrong done to another person. The oppressed is sure to seek redress from the Almighty for the wrong done to him. And Allah, the Just and Fair who does not deprive any one of his due, may chastise him in this life and also in the next. And His punishment here or Hereafter shall be grievous indeed.

3. ANGER

(٢٣٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ الشَّدِيدُ
بِالصُّرْعَةِ إِنَّمَا الشَّدِيدُ الَّذِي يَمْلِكُ نَفْسَهُ عِنْدَ الْغَضَبِ.
(بخاري-ابو هريرة)

244. Qaala Rasulul'lahi Sallallahu Aaihi Wasal'lama laisash shadidu bis'sura'ati in'namash shadidul lazie yamliku nafsahu indalghazabi.

244. The Apostle of Allah said, "Mighty is not one who overcomes others in a wrestling bout. The real mighty is one who is in perfect control of himself in a fit of anger (abstains from doing anything which is abhorrent to Allah and His Apostle).

—Bukhari, Abu Hurairah

(٢٣٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْغَضَبَ مِنَ الشَّيْطَانِ وَإِنَّ
الشَّيْطَانَ خُلِقَ مِنَ النَّارِ، وَإِنَّمَا تُطْفَأُ النَّارُ بِالْمَاءِ، فَإِذَا غَضِبَ أَحَدُكُمْ فَلْيَتَوَضَّأْ.
(ابوداؤد-عطييه سعدى)

245. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'ghazaba minash'shaitaani va'in'nash'shaitaana khuliqa minan'nari, va'in'nama tutfa'un'naru bilma'i, fa'iza ghaziba ahadukum falyatawaz'za.

245. The Prophet has said, "Anger is the result of the influence of Satan, who has been created from fire. And fire can be extinguished only with water. So any one who has been angered should perform ablution".

— *Abu Da'ood, Atiyah Sa'di*

Exposition: The anger that has come for mention here in this and other traditions is that relating to one's own self. As for the anger the enemies of the divine Faith incite in him is laudable. If the enemies of Islam are after the destruction of his Faith, lack of anger would be a sign of the feebleness of his belief in that Faith.

(٢٣٦) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا غَضِبَ أَحَدُكُمْ وَهُوَ قَائِمٌ فَلْيَجْلِسْ، فَإِنْ ذَهَبَ عَنْهُ الْغَضَبُ وَالْأَفْئِدَةُ طَجَعُ.
(مُتَّوًة - ابودر)

246. In'na Rasulal'lahi Sallal'lahu Alaihi Wasal'lama qaala iza ghaziba ahadukum vahuwa qa'imun falyajlis, fa'in zahaba anhul ghazabu va'il'lafalyaztaji.

246. The Apostle of Allah said, "If any one of you is angered while he is standing, he should sit down. If that pacifies him, so much the better. But failing in that too, he should lie down".

— *Mishkat, Abu Zarr*

Exposition: The measures to mitigate anger as directed by the Prophet, in this and the preceding tradition are time-honoured. Experience has demonstrated their truth and utility. Common sense and now our knowledge of human Physiology confirm them. Any external provocation, through senses is conveyed to the brain, which, to prepare the body for the reprisal, sends an urgent message to the adrenal glands and consequent profused discharge into the blood stream of their secretion, *adrenalin*, a hormone that constricts small blood vessels, produces extra energy and other manipulation in various organs of the angered person. He is usually startled into action standing up if he is sitting or lying down. And there is also

a sensation of intense that in the body. So change of posture in the reverse order of the body impulse (animal response) sitting from standing position or even lying down and the cooling action on his nerves in various parts of the body with water are sure to have the desired effect of pacifying him and restoring his sanity.

(۲۳۷) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مُوسَى بْنُ عِمْرَانَ عَلَيْهِ السَّلَامُ يَا رَبِّ مَنْ أَعَزُّ عِبَادِكَ عِنْدَكَ؟ قَالَ مَنْ إِذَا قَدَرَ غَفَرَ.
(مشکوٰۃ - ابو ہریرہ)

247. Qaala Rasulul'lahi Sallal'lahu Alaihi Wasal'lama qaala musabnu imrana alaihis salamu ya rab'bi man a'az'zu ibadika indaka? qaala man iza qadara ghafara.

247. The Apostle of Allah said that Moses enquired of Allah, "Who is the dearest person to You among Your servants"? Allah said, "One who forgives despite the power to avenge himself".

— *Mishkat, Abu Hurairah*

(۲۳۸) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ خَزَنَ لِسَانَهُ سَتَرَ اللَّهُ عَوْرَتَهُ وَمَنْ كَفَّ غَضَبَهُ كَفَّ اللَّهُ عَنْهُ عَذَابَهُ يَوْمَ الْقِيَمَةِ، وَمَنْ اعْتَذَرَ إِلَى اللَّهِ قَبْلَ اللَّهِ عُذْرَهُ.
(مشکوٰۃ - انس)

248. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man khazana lisanahu sataral'lahu auratahu vaman kaffa ghazabahu kaffal'lahu anhu azabahu yaumalqiyamati, vamani'tazara ilal'lahi qabilal'lahu uzrahu.

248. The Apostle of Allah said, "Whoever restrains his tongue (from speaking against the Truth) Allah shall conceal his faults. And he who keeps his anger under control, Allah shall keep Fire away from him on Doomsday. And one who asks Allah for forgiveness, He will forgive him".

— *Mishkat Anas*

(۲۳۹) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ ثَلَاثٌ مِّنْ أَخْلَاقِ الْإِيمَانِ مَنْ إِذْغَضِبَ لَمْ يُدْخِلْهُ غَضَبُهُ فِي بَاطِلٍ، وَمَنْ إِذَا رَضِيَ لَمْ يُخْرِجْهُ رِضَاهُ مِنْ حَقٍّ، وَمَنْ إِذَا قَدَرَ لَمْ يَتَعَاطَا مَالِيَسَ لَهُ.
(مشکوٰۃ - انس)

249. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala

salasum min akhlaqil imani man iza ghaziba lam yudkhilhu ghazabuhu fie batilin, vaman iza razia lam yukhrijhu rizahu min haq'qin, vaman iza qadara lam yata'aza ma laisa lahu.

249. The Prophet said, "Three things are part of a believer's morals. One of them is that when he is angry, it should not incite him to do anything prohibited. The second thing is that when he is happy, his rejoicing should not take him beyond the pale of Truth. And the third is that he should not grab or take by fraudulent means anything belonging to some other person to which he has no right".

—Mishkat, Anas

(۲۵۰) اِنَّ رَجُلًا قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اَوْصِنِي قَالَ لَا تَغْضَبُ فَرَدَّدَ ذَلِكَ مِرَارًا قَالَ لَا تَغْضَبُ .
(بخاری - ابو ہریرہؓ)

250. In'na rajulan qaala lin'nabiy'yi Sallal'lahu Alaihi Wasal'lama ausinie qaala la taghzib farad'dada zalika miraran qaala la taghzab.

250. A Certain person (who was probably easily excited) asked the Prophet for instruction (emphatic teaching). The Prophet said to him, "Get over your (hot) temper). He repeatedly put the same request to him, the Prophet (however) gave him the same instruction, "Get over your anger".

—Bukhari, Abu Hurairah

4. MIMICRY

(۲۵۱) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَحْبُّ إِلَيَّ حَكِيَّتُ أَحَدًا وَأَنْ لِي كَذَا وَكَذَا .
(ترمذی - عائشہؓ)

251. Qaalanabiy'yu Sallal'lahu Alaihi Wasal'lama ma'uhib'bu an'nai hakaitu ahadan va'an'na lie kaza va kaza.

251. The Prophet said, "I would not like to mimic any one even if I was to get great wealth for it".

—Tirmizi, 'Ayesah

5. GLOTING OVER OTHER'S MISERY

(۲۵۲) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُظْهِرِ السَّهْمَاتَةَ لِأَخِيكَ فَيَرْحَمَهُ اللَّهُ وَيَتْلِيكَ .
(ترمذی - واثلہؓ)

252. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tuzhirish'shamatata li'akhika fayarhamahul'lahu vayabtalika.

252. The Prophet said, "Do not gloat over other peoples' misery or Allah shall have mercy on them (remove their misery) and afflict you with troubles and calamities.

— Tirmizi, Wasilah

Exposition: Of the two persons on cross purposes with each other, if one of them gets afflicted with any mishap, the other rejoices over his adversary's) suffering. This is against the Islamic mentality. A believer should not and cannot gloat over the misery of his brother though he may not be on good terms with him.

6. FALSEHOOD: (TELLING LIES & PRACTISING) FLASEHOOD

(۲۵۳) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَرْبَعٌ مَنْ كُنَّ فِيهِ كَانَ مُنَافِقًا خَالِصًا، وَمَنْ كَانَ فِيهِ خَصْلَةٌ مِنْهُنَّ كَانَتْ فِيهِ خِصْلَةٌ مِنَ النِّفَاقِ حَتَّى يَذْغَبَهَا، إِذَا أُوْتِمِنَ خَانَ، وَإِذَا حَدَّثَ كَذَبَ وَإِذَا وَعَدَ أَخْلَفَ، وَإِذَا خَاصَمَ فَجَرَ.

(بخاری، مسلم - عبد اللہ بن عمر)

253. In'nan'nabiy'ya Sallal'lahu Alaihi Wasal'lama qaala arba'um man kun'na fiehi kana munafiqan khalisan, vaman kanat fiehi khaslatun minhun'na kanat fiehi khaslatum minan'nifiqi hat'ta yada'aha, iza'utumina khana, va'iza had'dasa kazaba va'iza va'ada akhlafa, va'iza khasama fajara.

253. The Apostle of Allah said, "Whoever has these four traits of character will be hard-core hypocrite. And he who has any one of these habits will have (that) one characteristic of hypocrisy, until he has got rid of it. (These four characteristics are the following: When something is entrusted to his care, he is guilty of betrayal of trust. And when he makes a promise he breaks it. And when he kicks up a squabble, he resorts to abuse".

— Bukhari Muslim, Abdullah ibn Umar

(۲۵۴) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَفْرَى الْفِرَى أَنْ يُرَى الرَّجُلُ غَيْنِيهِ مَا لَمْ تَرَاهُ.

(بخاری - ابن عمر)

254. Qaalan nabiyyu Sallal'lahu Alaihi Wasal'lama afra fira ay'yuriyar rajulu ainaihi ma lam taraya.

254. The Prophet said, "The greatest falsehood is that a person makes his eyes see what they have not seen".

— Bukhari, Abdullah ibn 'Umar

(۲۵۵) عَنْ أَسْمَاءَ بِنْتِ عُمَيْسٍ قَالَتْ رَفَقْنَا إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَعْضُ نِسَائِهِ فَلَمَّا دَخَلْنَا عَلَيْهِ أَخْرَجَ عُسَامُ بْنُ لُبَيْنٍ فَشَرِبَ مِنْهُ ثُمَّ نَاولَهُ امْرَأَتَهُ، فَقَالَتْ لَا أَشْتَهِيهِ، فَقَالَ لَا تَجْمَعِي جُوعًا وَكَذِبًا.
(مجمع صغير طبرانی)

255. An Asma'a binti umaishin qaalat zafafna ilaa Rasulil'lahi Sallallahu Alaihi Wasal'lama ba'za nisa'ih, falam'ma dakhal'na alaihi akhrajah uss'sam mil'labanin fashariba minhu sum'ma navalahum ra'atahu, faqaalat la ashtahihi, faqaala la tajma'i jooanwa kaziban.

255. Asma' bint Umaish says, "We took a bride of the Prophet to his house. When we were there, he brought a big bowl of milk. He took some of the milk himself and offered the rest to his bride. She said, "I don't feel like taking milk". The Prophet said to her, "Do not bring together appetite and falsehood".

— Mu'jam Sa'gheer Tabrani

Exposition: The Prophet knew only too well that she was hungry but declining the offer of milk as a matter of formality after the habit of the ladies in general and occasionally gentle behaviour also. So he pointed out to her that formality may also be falsehood. A believer should never indulge in formality which is against fact. The Prophet forbade it.

(۲۵۶) عَنْ سُفْيَانَ بْنِ أَبِي نَضْرَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ كَبُرَتْ خِيَانَةٌ أَنْ تُحَدِّثَ أَخَاكَ حَدِيثًا وَهُوَ لَكَ بِهِ مُصَدِّقٌ وَأَنْتَ بِهِ كَاذِبٌ.
(ابوداؤد)

256. An Sufyanabni Asidi nilhazramiy'yi qaala samietu rasul'al'lahi Sallallahu Alaihi Wasal'lama yaqoolu kaburat khiyanatan an tuhad'disa akhaka hadeesan vahuwa laka bihi musad'diqun va'anta bihi kazibun.

256. Sufyan bin Aseed Hadhrami said that he heard the

Prophet saying, "It is a serious betrayal of trust that you say to your brother something that he takes as true whereas what you have told him was a lie".

— Abu Da'ood

(٢٥٤) عَنْ عَبْدِ اللَّهِ بْنِ عَامِرٍ قَالَ دَعَتْنِي أُمِّي يَوْمًا وَرَسُولُ اللَّهِ عَلَيْهِ وَسَلَّمَ قَاعِدًا فِي بَيْتِنَا، فَقَالَتْ هَاتِعَالَ أُعْطِيكَ فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَرَدْتُ أَنْ تُعْطِيَهُ؟ قَالَتْ أَرَدْتُ أَنْ أُعْطِيَهُ تَمْرًا، فَقَالَ لَهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَمَا إِنَّكَ لَوَلَمْ تُعْطِيَهُ شَيْئًا كُتِبَتْ عَلَيْكَ كَذِبَةٌ.

(ابوداؤد)

257. An Abdil'lahibni Aamirin qaala da'atnie ummie yauman varasulul'lahi Sallallahu Alaihi Wasal'lama qaa'idun fie baitina, faqaalataha ta'ala ootieka faqaala laha rasulul'lahi Sallallahu Alaihi Wasal'lama ma arat'ti an tu'tihi? qaalat arat'tu an utiyahu tamran, faqaala laha rasulul'lahi Sallallahu Alaihi Wasal'lama ama in'naki lau'lam tu'teehi shai'an kutibat alaiki kazbatun.

257. *Abdullah bin 'Amir* says that one day while the Porphet was in our house my mother called me saying, "Come here! I shall give you something". The Prophet asked her, "What is that you want to give him"? My mother said, "I want to give him a date fruit". The Prophet said to my mother, "If you had called him (with a promise) but given nothing, this act of falsehood would have entered your record of deeds".

— Abu Da'ood

Exposition: Common, everyday lies and falsehoods are so oft-repeated that people do not give them serious thought. It is a common practice in every household in our own days that parents promise their children gifts like toys, money or any other material incentives for good conduct, proper attenttion to their studies, running petty errands or offering a helping hand in household chores. Few promises are, however, made good and both the promiser and the promised know it only too well. And nobody seems to mind. We are insured by its currency. But falsehood remains an evil and in addition to spoiling the records of parents, the younger generation comes to take false promises as a way of life. The Prophet very aptly pointed it out and warned against it.

(٢٥٨) عَنْ عَبْدِ اللَّهِ قَالَ لَا يَصْلُحُ الْكَذِبُ فِي جِدٍّ وَلَا هَزْلٍ وَلَا أَنْ يَعِدَ أَحَدُكُمْ وَلَدَهُ شَيْئًا ثُمَّ لَا يُنْجِزْهُ.

(الأدب المفرد صفحہ ٥٨)

258. An Abdil'lahi qaala la yasluhul kazibu fie jid'din vala hazlin vala an ya'eeda ahadukum valadahu shai'an sum'ma la yunjizalahu.

258. *Abdullah bin Mas'ood* says, "Telling lies is not permissible under any condition, neither seriously nor as a joke. And it is not permitted either that you promise you child something and do not fulfil it".

— *Al-Adab-al-Mufrad*

(٢٥٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيْلٌ لِمَنْ يُحَدِّثُ فَيَكْذِبُ لِضُحْكَ بِهِ الْقَوْمُ وَيْلٌ لَهُ وَيْلٌ لَهُ.

(ترمذی۔ بہر بن حکیم)

259. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama vailul'li liman yuhad'disu fayak'zibu liyuzhika bihil qauma vailul lahu vailul lahu.

259. The Prophet said, "Woe unto the person who tells lies to entertain people, woe unto him! woe unto him!"

— *Trimizi, Bahz bin Hakeem*

Exposition: In this report those people have been warned who fabricate (intermingling falsehood with some truth) to make the conversation more lively. Thus by entertaining their friends, mostly their own sort, they think they can become popular in this circle.

(٢٦٠) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَا زَعِيمٌ بِبَيْتٍ فِي رِبْضِ الْجَنَّةِ لِمَنْ تَرَكَ الْمِرَاءَ وَإِنْ كَانَ مُحِقًّا، وَبَيْتٍ فِي وَسْطِ الْجَنَّةِ لِمَنْ تَرَكَ الْكُذْبَ، وَإِنْ كَانَ مَارْحًا، وَبَيْتٍ فِي أَعْلَى الْجَنَّةِ لِمَنْ حَسَنَ خُلُقَهُ.

(ابوداؤد۔ ابوامامہ)

260. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ana za'imum babaitin fie rabazil jan'nati liman tarakal mira'a va'in kana muhiq'qan, vabibaitin fi vastil jan'nati liman

tarakal kaziba va'in kana mazihan, vabibaitin fie a'lal jannati liman has'sana khuluqahu.

260. The Apostle of Allah said, "The person who abstains from wrangling even if he is in the right, I take upon myself insuring for him a house in a corner of heaven. And one who does not tell lies not even jokingly, I assure him of a house in the centre of heaven. And he who improves his morals, I guarantee for him a house in the highest class of heaven".

— Abu Da'ood, Abu Umamah

7. BAWDY & FOUL-MOUTHEDNESS

(٢٦١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ أَثْقَلَ شَيْءٍ يُؤْضَعُ فِي مِيزَانِ الْمُؤْمِنِ يَوْمَ الْقِيَمَةِ خُلُقٌ حَسَنٌ، وَإِنَّ اللَّهَ يُبْغِضُ الْفَاحِشَ الْبَذِيَّ.
(ترمذى - ابوالدرود)

261. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na asqala shai'in yuza'u fie mizanil mu'mini yaumal qiyamati khuluqun hasanun, va'in'nal'laha yubghizul fahishal baziyyu.

261. The Apostle of Allah said, "The most weighty thing that will be placed in the balance of the believers will be their excellence of morals. And Allah dislikes that person very much who utters obscenities and is foul-mouthed".

— Tirmizi, Abu Darda'

Exposition: Elucidating excellent morals Abdullah ibn Mubarak has said, "Goodness of morals is this that when a person meets anyone, he should do so with a smiling face, should spend his substance on the servants of Allah and should not trouble any one".

(٢٦٢) عَنْ عَلِيِّ بْنِ أَبِي طَالِبٍ قَالَ الْقَائِلُ الْفَاحِشَةُ وَالَّذِي يَشِيعُ بِهَا فِي الْإِثْمِ سَوَاءٌ.
(مشكوة)

262. An Aliy'yibni Abie Taalibin qaalal qaa'ilul fahishata val'lazie yashie'u biha fil'ismi sawa'un.

262. 'Ali said, "The person who utters obscenities and one

who broadcasts shameful deeds, are both equal in sinning".

—Mishkat

8. DOUBLE FACEDNESS

(٢٦٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَجِدُونَ شَرَّ النَّاسِ يَوْمَ الْقِيَمَةِ
ذَا الْوَجْهَيْنِ الَّذِي يَأْتِي هَؤُلَاءِ بِوَجْهِهِ وَهَؤُلَاءِ بِوَجْهِهِ.
(متفق عليه - أبو هريرة)

263. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama tajidoona shar'ran'nasi yaumalqiyamati zal'vaj'hainil'lazie ya'atie ha'oolaa'i bivajhin vahaa'ula'i bivajhin.

263. The Apostle of Allah said, "On the Day of Judgement you will find the worst person is he who lived with two faces in the world. He met some people with one face and others with another face.

—Unanimous, Abu Hurairah

Exposition: When two persons or two groups pick up a quarrel, there are people in the society who have contact with both. They approach them also, supporting them in their contradictory stands, thus inflaming passions and aggravating their differences to the extent of hostility. This infirmity, rather evil, is dangerous for society. Similarly, people are very eloquent in the presence of some "friends" in eulogising them, but turn into their worst critics as soon as they have left the scene. Their behaviour too is double facedness a grievous fault.

(٢٦٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَ ذَاوَجْهَيْنِ فِي
الدُّنْيَا كَانَ لَهُ يَوْمَ الْقِيَمَةِ لِسَانَانِ مِنْ نَارٍ.
(أبو داود - عمار)

264. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man kana zavajhaini fid'dunya kaana lahu yaumal qiyamati lisanani min narin.

264. The Prophet said, "The person who is double-faced in this world will have two tongues of fire in his mouth on the Day of Reckoning".

—Abu Da'ood, Ammar

Exposition: The double-faced person appeared having two different tongues which spat fire, inflaming passions of people and bringing them into serious conflict. His appearing on Doomsday with two tongues of fire in his mouth would be the most appropriate and just punishment that could be meted out to him.

9. BACK-BITING OR SLANDER

(٢٦٥) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اتَذَرُونَ مَا الْغَيْبَةُ قَالُوا اللَّهُ وَرَسُولُهُ أَعْلَمُ، قَالَ ذِكْرُكَ أَخَاكَ بِمَا يَكْرَهُ قِيلَ أَفَرَأَيْتَ إِنْ كَانَ فِي أَخِي مَا أَقُولُ؟ قَالَ إِنْ كَانَ فِيهِ مَا تَقُولُ فَقَدْ اغْتَبْتَهُ، وَإِنْ لَمْ يَكُنْ فِيهِ مَا تَقُولُ فَقَدْ بَهْتَهُ.
(مشکوٰۃ - ابو ہریرہ)

265. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala atadroona malgheebatu qaalu al'lahu varasuluhu a'alamu, qaala zikruka akhaka bima yakrahu qeela afra'aita in kana fie akhi ma aqoolu? qaala in kaana fiehi ma taqoolu faqadightabtahu, va'il'lam yakun fiehi ma taqoolu faqad bahat'tahu.

265. The Prophet said, "Do you know what is back-biting"? The companions (in their usual way) replied, "Allah and His Apostle know best". He said, "Back-biting is this that you say about your brother something that he does not like". Then they asked him, "What if all that I say is to be found in my brother? Would it still be back-biting"? The Prophet said, "If what you say is to be found in your brother, it would be back-biting. And if it (the fault) is not in him you calumniated him".

—Mishkat, Abu Hurairah

Exposition: A believer if his attention is drawn to any shortcoming of his, most likely, will not mind it. Similarly, if the responsible persons in this context are approached, he would be ruffled, since this too is a way of reformation for him. However, he would not be pained and grieved to find that his faults and shortcomings are being publicised in his absence to lower his prestige. But as for the person who openly violated divine injunctions and is incorrigible, bringing to light his black deeds is not back-biting. Rather, it would be an act of great

charity to expose him. The Prophet has directed us to do so in the interest of Muslim society.

(۲۶۶) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا، قَالَُوا يَا رَسُولَ اللَّهِ وَكَيْفَ الْغِيْبَةُ أَشَدُّ مِنَ الزِّنَا؟ قَالَ إِنَّ الرَّجُلَ لَيَزْنِي فَيَتُوبُ اللَّهُ عَلَيْهِ، وَإِنَّ صَاحِبَ الْغِيْبَةِ لَا يُغْفَرُ لَهُ حَتَّى يَغْفِرَهَا لَهُ صَاحِبُهُ.
(مشکوٰۃ - البوسعید جابر)

266. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lamal ghibatu ashad'du minaz'zina, qaalu ya rasu'lal'lahi vakaifal ghibatu ashad'du minaz'zina? qaala in'nar'rajula layaznie fayatoobul'lahu alaihi, va'inna sahibal ghibati la yughfaru lahu hat'ta yaghfiraha lahu sahibuhu.

266. The Apostle of Allah said, "Back-biting is much more heinous sin than fornication. Those around asked him (in surprise), "O Apostle of Allah! How could back-biting be worse than fornication"? The Prophet said, "A person fornicates and later in repentance implores Allah to forgive him. Allah accepts his repentance (and forgives him). But he will not forgive the back-biter until the aggrieved person has forgiven him".

—Mishkat, Abu Sa'eed and Jabir

(۲۶۷) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ كَفَّارَةِ الْغِيْبَةِ أَنْ تَسْتَغْفِرَ لِمَنْ اغْتَبَتَهُ تَقُولُ اللَّهُمَّ اغْفِرْ لَنَا وَلَهُ.
(مشکوٰۃ - انس)

267. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'na min kaffaratil ghibati an tastaghfira limanightabtaghu taqoolu al'lahum'maghfirlana valahu.

267. The Apostle of Allah said, One way of expiation for back-biting is to seek forgiveness from Allah for the person against whom you have been guilty of back-biting. You should pray thus. 'O Allah! Absolve me and him of our sins".

—Mishkat, Anas

Exposition: If the aggrieved person is alive (and within easy reach) and it is possible to be forgiven, it should be done at any cost. In case it is not possible due to his death or unknown whereabouts in some distant land, there is no other way of redemption from the severe penalty of this heinous sin but to pray for the forgiveness of his sins.

(٢٦٨) عَنْ عَائِشَةَ قَالَتْ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَسُبُّوا الْأَمْوَاتَ فَإِنَّهُمْ قَدْ أَفْضَوْا إِلَى مَا قَدَّمُوا.
(بخاری)

268. An Ayesshata qaalat, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tasub'bul amwata fa'in'nahum qad afzau ilaa maqad'damu.

268. 'Ayesshah reports the Prophet to have said, "Do not speak ill of the dead, for, they have come to the end of their worldly careers and found what they have sent forth".

—Buhkhari

10. WRONGFUL SUPPORT & PARTIALITY

(٢٦٩) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ شَرِّ النَّاسِ مَنْزِلَةً يَوْمَ الْقِيَمَةِ عَبْدٌ أَذْهَبَ اخِرَتَهُ بِدُنْيَا غَيْرِهِ.
(مشکوٰۃ-ابو امامہ)

269. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama min shar'rin'nasi manzilatan yaumal qiyamati abdun azhaba aakhiratahu bidunya ghairihi.

269. The Prophet said,, "The preson who will find himself in the worst condition on Doomsday is he who in endeavouring for the material success and prosperity of others in this world ruined his own career in the next".

—Mishkat, Abu Umamah

(٢٧٠) سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقُلْتُ يَا رَسُولَ اللَّهِ أَمِنَ الْعَصِيَّةُ أَنْ يُحِبَّ الرَّجُلُ قَوْمَهُ؟ قَالَ لَا، وَلَكِنْ مِنَ الْعَصِيَّةِ أَنْ يُنْصِرَ الرَّجُلُ قَوْمَهُ عَلَى الظُّلْمِ.
(مشکوٰۃ-ابو فہرہ)

270. Sa'altu Rasulal'lahi Sallallahu Alaihi Wasal'lama faqultu ya rasul'al'lahi aminal asabiy'yati ay'yuhib'bar' rajulu qaumahu? qaala la, valakim minal asabiy'yati ay'yansurar' rajulu qaumahu alaz'zulmi.

270. Abu Faseelah says that he asked the Prophet, "Is loving one's people prejudice"? The Prophet said, "No Prejudice is

that man supports his people in their wrongful acts".

—Abu Da'ood, Abu Faseela

(٢٤١) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ نَصَرَ قَوْمَهُ عَلَى
غَيْرِ الْحَقِّ فَهُوَ كَالْبَعِيرِ الَّذِي رَدَىٰ فَهُوَ يُنْزَعُ بِذَنْبِهِ.

(ابوداؤد-ابن مسعود)

271. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama
man nasaraqaumahu alaa ghairilhaq'qi fahuwa
kalba'eeril'lazi radaa fahuwa yunza'u bizanabihi.

271. The Apostle of Allah said, "The person who aids and
supports his people in an unjust cause, is like one following his
camel falling into a well holding its tail to the last".

—Abu Da'ood, Ibn Mas'ood

(٢٤٢) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْسَ مِنَّا مَنْ دَعَا إِلَىٰ عَصِيَّةٍ،
وَلَيْسَ مِنَّا مَنْ قَاتَلَ عَصِيَّةً، وَلَيْسَ مِنَّا مَنْ مَاتَ عَلَىٰ عَصِيَّةٍ.

(ابوداؤد-جابر بن معطوم)

272. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama laisa
min'na man da'a ilaa asabiy'yatin, valaisa min'na man qaatala
asabiy'yatan, valaisa min'na mam'mata alaa asabiy'yatin.

272. The Apostle of Allah said, "He who gives a call for
'Asabiyah is not of us, and he who fights others on the ground of
Asabiyat is not of us and he too is not one of us who lays down
his life for Asabiyah".

—Abu Da'ood, Jubair bin Mut'im

Exposition: 'Asabiyah means 'my nation, my tribe my family,
whether they are in the right or in the wrong'. So to call to
'Asabiyah or fighting for it or dying for it does not become a
Muslim. (He is alway on the side of justice even if he himself and
his family have to suffer for it).

11. MISPLACED (UNDESERVED) PRAISE

(٢٤٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا رَأَيْتُمُ الْمَدَاحِينَ فَاحْشُوا فِي وُجُوهِهِمُ التَّرَابَ.

(مسلم-مقداد)

273. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza ra'aitumul mad'daheena fahsoo fie vujuhihimut'turaba.

273. The Apostle of Allah said, "When you look at the professional eulogists throw dust into their faces".

—Muslim, Miqdad

Exposition: The word eulogists here alludes to those people who make it their profession to praise someone to the skies, from whom they expect some crumbs of bread coming down to them. This eulogy may be in poetry or prose, and such people have existed in every age. They were found in the days of Jahiliyah and their tribe exists to these day. In connection with this sort of people we have been instructed in this report to throw dust into their faces meaning that they should be turned out disappointed.

(٢٤٣) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا مُدِحَ الْفَاسِقُ غَضِبَ الرَّبُّ تَعَالَى وَاهْتَزَلَهُ الْعَرْشُ.
(مشكوة نرس)

274. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama iza mudihal fasiq ghazibar'rab' bu ta'alaa vahtaz'zalahul arshu.

274. The Apostle of Allah said, "When a transgressor is praised Allah is wroth and (thereby) 'Arshu, the seat of His authority is convulsed".

—Mishkat, Anas

Exposition: He who does not respect the authority of Allah and violates divine injunctions has lost honour and dignity. It is in the fitness of things that he should be looked down upon and held in contempt. However, if he is honoured in Muslim society, it shows that people have little love and respect for their faith and Allah and His Apostle. Under these conditions it is apparent, only Allah's wrath will descend on such people. How can His Mercy be expected to bless them?

(٢٤٥) عَنْ أَبِي بَكْرَةَ قَالَ أَتْنِي رَجُلٌ عَلَى رَجُلٍ عِنْدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ وَيْلَكَ قَطَعْتَ عُنُقَ أَخِيكَ ثَلَاثًا، مَنْ كَانَ مِنْكُمْ مَادٍ حَالًا مَحَالَةً، فَلْيَقُلْ أَحْسَبُ فَلَانًا وَاللَّهُ حَسِيْبُهُ، إِنْ كَانَ يَرَى أَنَّهُ كَذَلِكَ وَلَا يُزَكِّي عَلَى اللَّهِ أَحَدًا.

(بخاری - مسلم)

275. An Abie Bak'rata qaala asnaa rajulun alaa rajulin indan nabiyyi Sallallahu Alaihi Wasal'lama faqala vailaka qata'ata unuqa akhieka salasan. man kana minkum madihal'la mahalata falyaqul ahsabu fulanan val'lahu hasibuhu, in kana yaraa an'nahu kazaalika vala yuzak'ki alal'lahi ahadan.

275. *Abu Bakr* reports that a certain person praised another in the presence of the Prophet, whereupon the Prophet said to him, "Woe betide you! You have beheaded your brother". (Those words he repeated thrice). He continued in the same strain, "Whoever praises any one and it has become necessary for him to do so, he should say, 'I know such and such person to be so and Allah knows best', provided he has an honest conviction that he is so. And no one should be praised in comparison with Allah".

—*Bukhari, Muslim*

Exposition: Somebody was praised for his piety (fear of Allah) and righteousness in the presence of the Prophet. Apparently, the great danger of this person falling into eye-service could not be overlooked. So the Prophet forbade him, saying that he had killed his brother. The he directed him and the company thus: "If you feel constrained to say a word of praise for somebody, you should say, 'I know him as a righteous person'. He should never say that so and so is a saint (*wali* or friend of Allah). Or such and such person is sure to go to heaven. A servant of Allah has no right to make any such remarks. Who knows the person he declares to have an abode in heaven may stray or may not be deserving that fate in the sight of Allah. So long as a man is alive, he is constantly on trial in the matter of his faith and belief. That is why a living person however, righteous should not be designated as *wali* (a friend of Allah or a saint); or as one with an abode in heaven. And even after his death we should not say that he or she is in heaven. The best way of saying is to pray for him to find an abode in heaven with Allah's Grace.

Some 'ulama have, however, said that if there is no danger of his falling into temptation, and occasion arises for so doing, a person may be praised to his face for his erudition or his piety. But the humble compiler of the collection in hand (and erudite and an authority on these matters, in his own right, Tr.) is of the opinion that it is better to abstain from it. For, no one save Allah,

the omniscient, All-knowing, is in a position to determine who can be tempted and who can escape. Man is totally in dark about the inner condition of others. (So often he knows but little about himself, if not given to self-introspection. Tr.)

12. FALSE EVIDENCE

(٢٤٦) عَنْ خُرَيْمِ بْنِ فَاتِكٍ قَالَ صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةَ الصُّبْحِ، فَلَمَّا انْصَرَفَ قَامَ قَائِمًا، فَقَالَ عُدِلَتْ شَهَادَةُ الزُّورِ بِالْإِشْرَاقِ بِاللَّهِ ثَلَاثَ مَرَّاتٍ ثُمَّ قَرَأَ فَاجْتَنِبُوا الرِّجْسَ مِنَ الْأَوْثَانِ وَاجْتَنِبُوا قَوْلَ الزُّورِ حُنَفَاءَ لِلَّهِ غَيْرَ مُشْرِكِينَ بِهِ.
(البوداود)

276. An Khuraimibni Fatikin qaala sal'laa Rasulal'lahi Sallallahu Alaihi Wasal'lama salaatas subhi, falam'man sarafa qama qa'iman, faqaala udilat shahadatuz'zauri bil'ishraki bil'lahi salasa mar'ratin, sum'ma qara'a faj'tanibur rijsa minalausani vajtanibu qaulaz'zauri hunafa'a lil'lahi ghaira mushrikeena bihi.

276. *Khuraim bin Fatik* reports that the Apostle of Allah led the *Fajr* (early morning, pre sunrise) prayer and on completion when he turned to the congregation, he stood up straight (instead of facing them in the sitting position as usual) and said three times: "False evidence and ascribing partners to Allah are sins of the same degree (in heinousness and enormity). Then he recited the Quranic verse: But shun the abomination of idols, and shun the word that is false, -being true in Faith to God and never assigning partners to Him:" (Q.XXII : 30-31)

— *Abu Da'ood*

Exposition: The Quranic verse from Surah Hajj (XXII), he recited, has the words *Qaul-az-zoor* or utterance of false word. And telling lies is prohibited everywhere whether it is before a judge in his court or anywhere else.

Ponder a little over the issue. How serious is the crime of furnishing false evidence. But it appears to have lost its heinousness (even impropriety according to the popular notions) in the sight of Muslims. It has become an "art". (The police and the pleaders instruct the professional "witnesses" waiting for "business" outside the court rooms, whose services are available for mere pittance. Those casually called upon to

oblige friends and relatives in need of 'eye-witnesses' is not such a small tribe either, There are others who haven't the courage of their convictions and have to oblige the cops, (for fear of torture or loss of life at their hands). The few in their midst who under the pressing demand of their belief and Faith, have the courage to speak the truth before the court or any other competent body are regarded as simpletons, unversed in the ways of the world.

13. DISTASTEFUL JOKES, BREACH OF PROMISE WRANGLING & POLEMICS

(٢٧٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تُمَارِ أَخَاكَ وَلَا تُمَارِ حُجَّهُ وَلَا تُعَدُّهُ مَوْعِدًا فَتُخْلِفُهُ.
(ترمذی - ابن عباسؓ)

277. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tumari akhaka vala tumazih'hu vala ta'idhu mau'idan fatukhlifahu.

277. The Apostle of Allah said, "Do not enter into argumentation with your borther, (to the extent of wrangling), nor make him a butt of (unpalatable) jokes, nor go back on your plighted word".

— Trimizi, Ibn Abbas

Exposition: The hidden purpose behind any polemical debate is to defeat the asdvrsary by fair means or foul. It never aimes at presenting one's point of view to the opposite party poilitely and sympathetically for consideration in a cool state of mind. The jokes that have been prohibited are those that injure the feelings and lower the dignity. There is no bar on pleasant humour for recreation, But it has to be constantly kept in view that the line of demarcation between pleasant humour and cruel or vexing jokes is so thin and indiscremible at times. So take heed.

(٢٧٨) قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَعَدَ الرَّجُلُ أَخَاهُ وَمِنْ نَيْتِهِ أَنْ يَفِيَّ لَهُ فَلَمْ يَفِ وَلَمْ يَجِئْ لِلْمِيعَادِ فَلَا تَمْ عَلَيْهِ.
(ابوداؤد - زيد بن ارقمؓ)

278. Qaalan nabiyyu Sallallahu Alaihi Wasal'lama iza

va'adar'rajulu akhahu vamin niy'yatihi ay'yafiya lahu falam
yafi walam yaji lil mieaadi fala isma alaihi.

278. The Prophet said, "If a person makes a promise to his brother and has every intention of fulfilling it, in case of his failure to make it good at the appointed hour according to his plighted word (due to some hitch) it will not be sinful (in the sight of Allah).

— *Abu Da'ood, Zaid bin Arqam*

Exposition: Promise is sacred as the third between the two is Allah as witness. So wilful breach of promise is treachery to man and profanity to Allah. Allah helps those who are sincere and mean to make good their promises. However, there are human limitations of knowledge and power, and man may not be able to overcome any unforeseen impediment between him and his commitment. Allah, the All knowing and Merciful shall not call him to account for what is not deliberate breach of trust but human infirmity and disability in the face of insurmountable difficulties.

14. FAULT FINDING

(٢٤٩) عَنْ عَائِشَةَ قَالَتْ قُلْتُ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَسْبُكَ مِنْ صَفِيَّةٍ كَذَا
وَكَذَا، تَعْنِي قَصِيرَةً فَقَالَ لَقَدْ قُلْتَ كَلِمَةً لَوْ مُزِجَ بِهَا الْبَحْرُ لَمَزَجَتْهُ.
(مشکوٰۃ)

279. An Ayeshta qaalat qultu lilnabiy'yi Sallallahu Alaihi
Wasal'lama hasbuka min safiy'yata kaza vakaza, tanie
qaseeratan faqala laqad qul'ti kalimatan lau muzija bihal
bahru lamazajat'hu.

279. 'Ayesha says that she once said to the Prophet that Safiyah's such and such fault is enough, (to her discredit, she alluded to Safiyah's short stature). The Prophet said, "Ayesha! you have given utterance to such a foul word that if we were to cast it into the ocean, it would have fouled its waters".

— *Mishkat*

Exposition: Normally the Prophet's wives' mutual relations, despite their position as co-wives were not based on traditional rivalry and antagonism, but peaceful co-existence, even

co-operation and mutual regard. But human element and error (fallibility) can not be eliminated altogether from mutual relations, however, God-fearing and righteous the individuals may be. So in a moment of unguarded sentiment 'Ayesha referred to her Muslim sister with a remark which though not very serious, but taken notice of very serious by the Prophet and marked once for all the high standard of morality in Islam, particularly that of the Prophet's household which Allah wanted to be blemishless (Q.XXXIII : 33) since it had to serve as a model for the *Ummah* to the end of days.

15. SPREADING RUMOURS

(٢٨٠) عَنْ ابْنِ مَسْعُودٍ قَالَ إِنَّ الشَّيْطَانَ لَيَتَعَمَّلُ فِي صُورَةِ الرَّجُلِ فَإِذَا قَامَ الْقَوْمُ فَيُحَدِّثُهُمْ بِالْحَدِيثِ مِنَ الْكُذِبِ فَيَتَفَرَّقُونَ، فَيَقُولُ مِنْهُمْ سَمِعْتُ رَجُلًا أَعْرَفُ وَجْهَهُ وَلَا أَدْرِي مَا اسْمُهُ يُحَدِّثُ.

(مسلم)

280. Anibni Mas'oodin qaala in'nash'shaitaana layata'am'ma lu fie sooratir'rajuli fayatil qauma fayuhad'disuhum bilhadiesi minalkazibi fayatafar'raqoona, fayaqoolu minhum samie'tu rajulan a'rifu vajhahu vala adrie masmuhu yuhad'disu.

280. *Abdullah Ibn Mas'ood* says that Satan is at work in the guise of man (said to be capable of taking human form as and when necessary). He comes to men and breaks false news. Then they depart (the gathering breaks up and men disburse). Then one of them says, "I have heard news from a person whom I know by his face but not acquainted with his name".

—Muslim

Exposition: The report instructs Muslims to refrain from spreading news that find its way to them, without careful confirmation. It is possible that the news-monger is a liar and Satan himself. If rumours find access to the party (of Muslims) untold irreparable harm may be done to it due to the carelessness of some individuals. They should very carefully discover the identity of the bearer of news. If he is proved to be a liar his report must be rejected. Party discipline also demands that any unusual or startling news received in any quarter should at once be communicated to those in authority who are in a

better position to suppress rumours and ascertain their genuineness or otherwise. (Al-Qur'an XLIX : 6).

16. TALE-BEARING

(٢٨١) عَنْ حُذَيْفَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَدْخُلُ الْجَنَّةَ نَمَامٌ.
(بخاری، مسلم)

281. An Huzaifata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la yadkhulul jan'nata nam'mamun.

281. *Huzaifah* reports the Prophet to have said, "The tale-bearer shall not enter heaven".

— *Bukhari, Muslim*

(٢٨٢) عَنْ ابْنِ عَبَّاسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَرَّ بِقَبْرَيْنِ فَقَالَ
إِنَّهُمَا يُعَذَّبَانِ وَمَا يُعَذَّبَانِ فِي كَبِيرٍ، بَلَى إِنَّهُ كَبِيرٌ، أَمَّا أَحَدُهُمَا فَكَانَ يَمْشِي
بِالنَّمِيمَةِ، وَأَمَّا الْآخَرُ فَكَانَ لَا يُسْتَبْرَى مِنْ بَوْلِهِ
(بخاری)

282. Anibni Ab'basin an'na Rasulal'lahi Sallallahu Alaihi Wasal'lama mar'ra biqabraini faqaala in'nahuma yu'az'zabani vama yu'az'zabani fie kabierin, balaa in'nahu kabeerun, am'ma ahaduhuma fakana yamshi bin'namimati, va'ammal aakharu fakana la yastabri'u mimbaulhi.

282. *Abdullah Ibn Abbas* says that the Prophet passed by two graves. He said that both (the inmates) were being tormented and not for evils they could not get rid of if they wanted. Their crime is heinous indeed. One of them was a tale-bearer and the other careless about the spray of urine.

— *Bukhari*

(٢٨٣) عَنْ ابْنِ عُمَرَ قَالَ، نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنِ
النَّمِيمَةِ وَنَهَى عَنِ الْغِيْبَةِ وَالْإِسْتِمَاعِ إِلَى الْغِيْبَةِ.
(رياض الصالحين)

283. Anibni Umara qaala, nahaa Rasulul'lahi Sallallahu Alaihi Wasal'lama anin'namimati vanahaa anilghibati val'istima'i ilal ghibati.

283. *Ibn 'Umar* said that the Prophet forbade us tale-bearing, back-biting and listening to back-biting".

— *Riyaz-us-Salihin*

17. JEALOUSY

(٢٨٣) عَنْ أَبِي هُرَيْرَةَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِيَّاكُمْ وَالْحَسَدَ، فَإِنَّ الْحَسَدَ، يَأْكُلُ الْحَسَنَاتِ كَمَا تَأْكُلُ النَّارُ الْحَطَبَ.
(البوداؤد)

284. An Abie Hurairata an'nan nabiyya Sallallahu Alaihi Wasal'lama qaala iy'yakum val'hasada, fa'in'nal hasada yakulul hasanati kama takulun'narul hataba.

284. The Prophet said, "Abstain from jealousy as it consumes good deeds like fire consuming wood".

— *Abu Da'ood*

18. OGLING (CASTING AMOROUS GLANCES)

(٢٨٥) عَنْ جَرِيرِ بْنِ عَبْدِ اللَّهِ قَالَ سَأَلْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ نَظَرِ الْفُجَاءَةِ فَقَالَ أَصْرَفَ بَصَرِكَ.
(مسلم)

285. An Jariribni Abdil'lahi qaala sa'altu rasu'lal'lahi Sallallahu Alaihi Wasal'lama an nazaril fuja'ati faqaala asrif basaraka.

285. *Jareer bin Abdullah* says that asked the Prophet about a casual glance at an unknown woman (a stranger disallowed under the Shari'ah to look at). He said "Turn your gaze away from her".

— *Muslim*

(٢٨٦) عَنْ بُرَيْدَةَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِعَلِيٍّ يَا عَلِيُّ لَا تَتَّبِعِ النَّظْرَةَ النَّظْرَةَ، فَإِنَّمَا لَكَ الْأُولَى وَلَيْسَتْ لَكَ الْآخِرَةُ.
(البوداؤد)

286. An Buriedata qaala, qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama li'aliyy'in ya aliyyu la tut'bi'in nazratan nazrata, fa'in'nama lakal oolaa valaisat lakal aakhiratu.

286. *Buriedah* says that the Prophet said to 'Ali "O Ali! If you accidentally happen to look at an unknown, woman turn your gaze away from her. Do not cast another glance over her. The first (casual) glance is yours but the second glance is not yours but Satan's".

—*Abu Da'ood*

Exposition: Both the reports are very explicit about lowering the gaze thus closing the door on Satan's machinisations to entice people to take them to immodesty through glance to begin with and later on to further advances on the road to obscenity. In an Islamic society some sort of seclusion and lowering of gaze by both sexes is enough protection against immodesty and sex-offences, in conjunction with fear of Allah which is a Muslim's real shield.

'Unknown Woman' is one who is neither his wife nor one of the eternally or conditionally prohibited women who need no seclusion and can appear before him properly draped. All other women barring these are 'strange' (Ghair-Mahram- unprohibited) and hence lowering of gaze is must.



VII. MORAL EXCELLENCE

1. IMPORTANCE OF MORAL EXCELLENCE

(٢٨٤) إِنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ بُعِثْتُ لِأَتَمِّمَ حُسْنَ الْأَخْلَاقِ.
(موطأ امام مالك)

287. In'na Rasulal'lahi Sallallahu Alaihi Wasal'lama qaala bu'i stu li'utam'mima husnal akhlaqui.

287. The Apostle of Allah said, "I have been commissioned by Allah to take moral excellence to perfection".

—*Mu'watta Imam Malik*

Exposition: The chief aim of the Prophet's mission, as revealed by him, here in this saying of his, was to reform the morals and dealings of people, to uproot the moral evils and replace them by better and desirable morals. This cleansing and purification was the purpose behind his being raised, and particularly at a time when moral bankruptcy had gone to the last limits in the then known world including his own native land. The Prophet both through his word and deed prepared an inventory of all the desirable morals and enforced them in all the departments of human life and instructed the people to cling to them under all sorts of conditions, favourable or otherwise.

What is moral excellence? Abdullah ibn Mumbarak has given its exposition in these words:

"Moral excellnce is meeting people with an open countenance, spending one's substance on the poor and the needy servants of Allah and abstaining from harassment of any one".

How very wide is the sphere of moral excellence!

(٢٨٨) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ لَمْ يَكُنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَاحِشًا وَلَا مُتَفَحِّشًا، وَكَانَ يَقُولُ إِنَّ مِنْ خِيَارِكُمْ أَحْسَنَكُمْ أَخْلَاقًا.
(بخاری، مسلم)

288. An Abidil'lahibni Umribnil Aasi qaala lam yakun Rasulul'lahi Sallallahu Alaihi Wasal'lama fahishav vala mutafahhishan, vakana yaqoolu in'na min khiyarikum ahsanakum akhlaqan.

288. *Abdullah bin 'Amr bin-al-'As*, says that the Apostle of Allah neither uttered an obscenity nor indulged practically in any thing shameful, nor reviled anybody. And he used to say, "Those of you who are morally superior are the better lot of you".

— *Bukhari, Muslim*

(٢٨٩) عَنْ مُعَاذٍ قَالَ كَانَ اخِرَمَا وَصَانِي بِهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حِينَ وَضَعْتُ رِجْلِي فِي الْغُرُزِ أَنْ قَالَ يَامُعَاذُ احْسِنْ خُلُقَكَ لِلنَّاسِ.

289. A'n Mu'azin qaala kaana aakhirama vas'sani bihi Rasulul'lahi Sallallahu Alaihi wasal'lama heena vaza'tu rijlie filgharzi an qaala ya mu'azu ahsin khuluqaka lin'nasi.

289. *Mu'az* says, "The most emphatic parting (last minute) instruction that the Prophet gave me while I was putting my foot on the strirrup, was that I should treat the people politely and kindly".

— *Mu'watta Imam Malik*

2. SOLEMNITY AND SERENITY

(٢٩٠) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لِأَشَجَّ عَبْدِ الْقَيْسِ إِنَّ فِيكَ لَخَصْلَتَيْنِ يُحِبُّهُمَا اللَّهُ الْحِلْمُ وَالْإِنْفَاطَةُ.
(مسلم - ابن عباس)

290. In'nan nabiyya Sallallahu Alaihi Wasal'lama qaala li'Ashajji Abdil Qaisi in'na fieka lakhaslataini yuhib'buhumal lahu alhilmu val'anatu.

290. The Prophet addressing the leader of the Abdul Qais tribe (entitled Shajj) said to him (as a token of approval) "you have two such good qualities which Allah likes, And they are patience (lack of sentimentality) and solemnity and serenity".

— *Muslim, Ibn Abbas*

Exposition: The members of the delegation of Abdul Qais that had come to the Prophet, all except one-their leader -ran down to meet him (the Prophet), without setting their

belongings, securing and feeding their mounts and bathing when they were laden with dust and grime, perspiring and stinking after a long, tedious journey through the burning desert.

And in direct contrast to them, their leader, was in no haste. After getting down from his mount he arranged the personal effects, his own and those of his companions. He secured the mounts and gave them food and water. The after taking bath and making himself presentable, he came to the Prophet, not rushing wildly as his companions had done, but most solemnly and serenely, as polished manners demanded. The Prophet liked his demeanour and approved his desirable manners.

3. SIMPLICITY AND CLEANLINESS

(۲۹۱) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْبَذَاذَةَ مِنَ الْإِيمَانِ.
(ابوداود، أبو أمامه)

291. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal baza'zata minal'imani.

291. The Apostle of Allah said, "Simple living is a part of belief and Faith".

— Abu Da'ood, Abu Umamah

Exposition: Living a simple life is one of the traits of a believer's character. Since he is pre-occupied with making his life Hereafter as prosperous as he can make it, he does not evince any unusual interest in the so called good things of life (luxuries, comforts and embellishments).

(۲۹۲) عَنْ جَابِرٍ قَالَ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَائِرًا، فَرَأَى رَجُلًا شَعْنًا قَدْ تَفَرَّقَ شَعْرُهُ، فَقَالَ مَا كَانَ يَجِدُ هَذَا مَا يُسْكِنُ رَأْسَهُ؟ وَرَأَى رَجُلًا عَلَيْهِ ثِيَابٌ وَسَخَّةٌ. فَقَالَ مَا كَانَ يَجِدُ هَذَا مَا يَغْسِلُ بِهِ تَوْبَهُ.
(مشكوة)

292. An Jabirin qaala atana Rasulul'la hi Sallallahu Alaihi Wasal'lama za'ir an, fara'aa rajulan sha'isan qad tafar'ra qa sha'rahu, faqaala ma kaana yajidu hazaa ma yusakkinu ra'sahu wara'a rajulan alaihi siyabun wasikhatun faqaala ma kaana yajidu haza ma yaghsilu bihi saubahu.

292. *Jabir* says that the Prophet came to see us and saw a person, dishevelled and filthy (laden with grim and dust). The Prophet remarked person "Has he no comb to dress his hair? "And then seeing another person with very dirty clothes on, he said, "Has he nothing with which to cleanse and wash his clothes"?

—*Mishkat*

(٢٩٣) كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي الْمَسْجِدِ، فَدَخَلَ رَجُلٌ تَائِرُ الرَّأْسِ وَاللِّحْيَةِ، فَأَشَارَ إِلَيْهِ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِيَدِهِ كَأَنَّهُ يَأْمُرُهُ بِإِصْلَاحِ شَعْرِهِ وَلِحْيَتِهِ فَفَعَلَ ثُمَّ رَجَعَ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَلَيْسَ هَذَا خَيْرًا مِمَّنْ أَنْ يَأْتِيَ أَحَدُكُمْ وَهُوَ تَائِرُ الرَّأْسِ كَأَنَّهُ شَيْطَانٌ.
(مشكوة عطاء، بن ييار)

293. Kaana Rasulul'lahi Sallallahu Alaihi Wasal'lama filmasjidi, fadakhala rajulun sa'irur'rasi val'lihyati, fa'ashara ilaihi rasulul'lahi Sallallahu Alaihi Wasal'lama biyadihi ka'an'nahu ya muruhu bi'islahi sha'rihi valihyatihi fafa'ala sum'ma raja'a faqaala rasu'lul'lahi Sallallahu Alaihi Wasal'lama alaisa haaza khairam min an yatiya ahadukum vahuwa sa'irur'rasi ka'an'nahu shai'taanun.

293. The Prophet was in the mosque when a person entered it with dishevelled hair (both head and beard). The Prophet through signs drew his attention to this state of his, meaning thereby that he should go and comb and dress his hair and beard. So he went out and making himself presentable when he came back to the mosque, the Prophet said, "Is this (condition of yours) not better than the dishevelled state of a person giving him the semblance of Satan".

—*Mishkat, 'Ata bin Yasar*

(٢٩٤) عَنْ أَبِي الْأَخْوَصِ عَنْ أَبِيهِ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَى ثَوْبٍ دُونَ فَقَالَ لِي أَلَاكَ مَالٌ؟ فَقُلْتُ نَعَمْ، قَالَ مِنْ أَيِّ الْمَالِ؟ قُلْتُ مِنْ كُلِّ الْمَالِ، قَدْ أَعْطَانِي اللَّهُ مِنَ الْإِبِلِ وَالْبَقَرِ وَالْغَنَمِ وَالْخَيْلِ وَالرَّقِيقِ قَالَ فَإِذَا أَتَاكَ مَالًا فَلْيُرْ أَنْتَ نِعْمَةَ اللَّهِ عَلَيْكَ.
(مشكوة)

294. An Abil Ahvasi an' abiehi qaala ataitu Rasulal'lahi

Sallallahu Alaihi Wasal'lama va'alay'ya saubun doonun faqaala liea laka malun? faqultu na'am qaala min ay'yil mali? qultu min kul'lil mali, qad a'ataniyal lahu minal'ibili valbaqari valghanami valkhaili var'raqueeqi qaala fa'iza aataka malan falyura asaru niematil lahi alaika.

294. *Abul Ahwas* reports from his father that he said, "I went to the Prophet in my ordinary clothes. The Prophet asked me, "Have you any worldly goods"? I said him, yes, "He again asked me, "what sort of goods"? I said him "Allah has given me all sorts of worldly goods, camels, cows, goats, horses and slaves". He said, "When Allah has bestowed all these bounties upon you, His bounty and Grace should have appeared on your person".

—*Mishkat*

Exposition: What the Apostle of Allah wanted to bring home to him was the good sense that when Allah had blessed him with all sorts of worldly goods, mere expression of gratitude demanded that he had lived according to his real status and not appeared in public in tatters. Concealment of Divine Grace is not only ingratitude but sort of affected simplicity beside being uncalled for austerity if not niggardliness so abhorrent to Allah. Most probably he was doing it unwittingly.

4. GREETING OR SALUTATION

(۲۹۵) إِنَّ رَجُلًا سَأَلَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الْإِسْلَامِ خَيْرٌ؟ قَالَ تَطْعِمُ الطَّعَامَ وَتُقْرِئُ السَّلَامَ عَلَى مَنْ عَرَفْتَ وَمَنْ لَمْ تَعْرِفْ.
(بخاری مسلم، عبد اللہ بن عمر)

295. In'na rajulan sa'ala Rasulal'lahi Sallallahu Alaihi Wasallama ayyul islami khairun? qaala tut'imut'ta'ama watuqri'us salama alaa man arafta vama lam ta'rif.

295. Somebody asked the Prophet, "Which act in Islam is the best"? The Prophet said, "Feeding the needy and the poor and greeting every Muslim whether you know him or not. (Prior acquaintance and friendship is not a condition for wishing peace and security to a Muslim brother)".

—*Bukhari, Muslim, Abdullah ibn 'Umar*

(٢٩٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا تَدْخُلُونَ الْجَنَّةَ حَتَّى تُؤْمِنُوا، وَلَا تُؤْمِنُوا حَتَّى تَحَابُّوا أَوْ لَا أَذْلكُمْ، عَلَى شَيْءٍ إِذَا فَعَلْتُمُوهُ تَحَابَبْتُمْ؟ أَفْشُوا السَّلَامَ بَيْنَكُمْ.
(مسلم - البهريه)

296. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama la tadkhuloonal jan'nata hat'ta tu'minu, vala tu'minu hat'ta tahab'bu, awala adul'lukum, alaa shai'in iza fa'altumuhu tahababtum? afshus salama bainakum.

296. The Apostle of Allah said, "You cannot enter heaven until you become believers and you cannot become believers until you learn to love one another. Shall I not tell you the way you can come to love one another"? Give currency to mutual greeting".

— Muslim, Abu Hurairah

Exposition: The reports instructs us that we as Muslims must learn to love one another. This is the demand of his belief and faith. And this can be accomplished by making the mutual greeting common irrespective of acquaintance or the absence of it. This is really a very effective measure provided people understand the meaning of our greeting Asslamu-Alaikum and the spirit behind it.

5. CAREFULNESS IN SPEECH (GUARDING THE TONGUE)

(٢٩٧) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ يَضْمَنُ لِي مَا بَيْنَ لَحْيَيْهِ وَمَا بَيْنَ رِجْلَيْهِ أَضْمَنُ لَهُ الْجَنَّةَ.
(بخاري، سهل بن سعد)

297. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama man yazmanu lie ma baina lahyaihi vama baina rijlaihi az'manu lahum jan'nata.

297. The Apostle of Allah said, "If a person provides guarantee of guarding his tongue and his genitals. I would give him assurance of an abode in heaven".

— Bukhari, Sahl bin Sa'd

Exposition: These two organs in the human body are the most vulnerable spots which Satan can attack very easily. Most of the sins are the result of their injudicious use. If somebody can guard and protect them from the attack of Satan, he would made himself deserving of Allah's Mercy and heaven.

(۲۹۸) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ رِضْوَانِ اللَّهِ لَا يُلْقَى لَهَا بَأَلًا يَرْفَعُ اللَّهُ بِهَا دَرَجَتٍ وَإِنَّ الْعَبْدَ لَيَتَكَلَّمُ بِالْكَلِمَةِ مِنْ سَخَطِ اللَّهِ لَا يُلْقَى لَهَا بَأَلًا يَهْوِي بِهَا فِي جَهَنَّمَ.
(بخاری - ابو ہریرہ)

298. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nal'abda layatakal'lama bilkalamati mir rizwanil'lahi la yulqi laha balan yarfa'ul'lahu biha darajatin va'in'nal abda layatakal'lamu bilkalimati min sakhatil'lahi la yulqi laha balan yahvi biha fie jahan'nama.

298. The Apostle of Allah said, "A servant of Allah utters word with which Allah is pleased. The servant does not give thought to it. But Allah raises him in rank due to that word. Similarly, man utters words, displeasing to Allah, carelessly, which take him down to hell".

—Bukhari, Abu Hurairah

Exposition: The purpose of this report is that man should not leave his tongue unbridled. He should weigh his word before utterance. Every word is recorded and is to be accounted for. (Q.L:18)



VIII. THE CALL TO FAITH

1. WHAT IS THE PROPHET CALLED TO?

(۲۹۹) قَالَ مَاذِيَأْمُرُكُمْ؟ قُلْتُ يَقُولُ اعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا وَاتَّقُوا مَا يَقُولُ آبَائُكُمْ، وَيَأْمُرُنَا بِالصَّلَاةِ وَالصَّدَقِ وَالْعَفَافِ وَالصَّلَاةِ.
(بخاری-ابن عباسؓ)

299. Qaala maaza yamurukum? qultu yaqoolu budul'laha vala tushriku bihi shai'an vatraku ma yaqoolu aaba'ukum, vayamuruna bis'salaati vas'sidqi valafafi vas'silati.

299. Heraclius (the Roman emperor, enquired of Abu Sufyan), "What does this person (Muhammad Sallallahu Alaihi Wasal'lam) say to you"? He (Abu Sufyan) replied, "This person tells us to obey Allah and ascribe no partners to Him in His Authority and Rule, to abandon the false belief and deeds coming down to us from our ancestors. And this person also commands us to offer prayers to take truthfulness, to lead a chaste and clean life and to do a good turn to our blood relations".

—Bukhari, Ibn Abbas

Exposition: This is a portion of a lengthy tradition known as the tradition of Heraclius. The sum and substance of it is that the Roman emperor, Heraclius, was in Bait-ul-Muqad'das, Jersalem, when he received the epistle of the Prophet, calling him to Islam. It was then that he was in quest of an Arab national, who could furnish information about this person and his message. Abu Sufyan and some of his comrades happened to be there at that time on business.

Heraclius put many questions to Abu Sufyan. One of them was about the fundamentals of the Prophet's message. Abu Sufyan told him that he instructed them in the unity of Allah, saying that they should believe in Allah, the One and Only, Whose Authority was supreme on earth as in heaven. He rules with justice and equity the universe beyond as the earth

beneath our feet. In this authority and rule He has neither taken any one as His partner, nor has any one, with His own power and influence, become His partner. And when such is the case, we should bow down to Him alone, should invoke Him alone for help in every difficulty. Him we must love and Him alone we must obey. We must abandon the polytheistic way of life set up by our ancestors. Similarly, he (Muhammad Sallallahu Alaihi Wasal'lam) commands us to offer prayers and to take to the path of Truth, both in word and deed and also to live a life of modesty and chastity. He also commands us to shun deeds that are anti-social and treat our brethren kindly and benevolently. All of us are the progeny of the same parents and knit together in a fabric of universal fraternity.

(٣٠٠) عَنْ عَمْرِو بْنِ عَبْسَةَ قَالَ دَخَلْتُ عَلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَكَّةَ، يَعْنِي فِي أَوَّلِ النُّبُوءَةِ، فَقُلْتُ مَا أَنْتَ؟ قَالَ نَبِيٌّ، فَقُلْتُ وَمَا نَبِيٌّ؟ قَالَ أَرْسَلَنِي اللَّهُ تَعَالَى، فَقُلْتُ بِأَيِّ شَيْءٍ أَرْسَلَكَ؟ قَالَ أَرْسَلَنِي بِصَلَاةِ الْأَرْحَامِ وَكُسْرِ الْأَوْثَانِ وَأَنْ يُوَحَّدَ اللَّهُ لَا يُشْرَكَ بِهِ شَيْءٌ.
(مسلم-رياض الصالحين)

300. An Amribni Abasata qaala dakhaltu alan'nabiy'yi Sallallahu Alaihi Wasal'lama bimak'kata, yani fi aw'walin nubuw'wati, faqultu ma anta? qaala nabiy'yun, faqultu vama nabiy'yun? qaala arsalaniyal lahu ta'ala, faqultu bi'ay'yi shai'in arsalaka? qaala arsalani bisilatil arhami vakasril ausaani va'an yuwah'hadal'lahu la yushraku bihi shai'un.

300. 'Amr bin' Abasah says that he went to.....Makkah in the early days of his commission as Prophet and enquired of him about his identity. He said, "I am a Prophet of Allah". He says, I again asked him, "What is a Prophet"? The Prophet said, "Allah has sent me as His Apostle (messenger)". I asked him, "With what message has He sent you"? He (the Prophet) said, "Allah has commissioned me to instruct them with regard to blood relationship and discarding idol worship. Also that they must adopt the unity of Allah as their creed and no partners be ascribed to Him".

— Muslim, Riyazus salihien

Exposition: This report also brings out the basic elements of the Prophet's call to Truth. In as few words as possible he stated. "My call to humanity is that the relationship of Allah and

His servants be put on an even keel. The correct basis of this relationship is the unity of Allah..... no one should be made partner in His authority. He alone must be worshipped and obeyed. And the sound basis of relationship between man and man is sympathetic treatment of the poor and needy and an attitude of mercy and benevolence. The entire mankind is the offspring of the same parents, (a man, Adam and a woman, Eve) and as such they are brethren.....real brothers and sisters. So they should be sympathetic and a source of consolation to one another. The helpless and resourceless brethren should be supported in every way. If any one has been oppressed, one and all should rise together against the oppressor. If somebody is afflicted with a calamity all of a sudden, every one hearing of it should be grieved and run to his aid without delay.

These are the two bases of the Prophet's call to Truth.....unity of Allah and unity of mankind or the universal compassion (human understanding). Here it should be noted carefully that the real basis is the unity of Allah. He who loves Allah shall also love His servants since He has commanded them to do so (love His servants).

Among the many demands of the love of the servants of Allah and well-wishing by them one is that also which Mughirah bin Shu'bah had stated before the Iranian general in the course of his interpretation of the call to Islam and the purpose of raising the prophets. In his attempt to remove the misunderstanding of the general he had said, "We are not traders. We have not come here watching new markets for ourselves. Any such thing is far from us. Our goal is not (the gains of) this world. The life Hereafter is alone our goal and the end we long for. We are the standard bearers of the True Faith, and to call humanity to it is our target". At this he (the general) asked him, "What is that True Faith? Introduce it to me". And Hazrat Mugheerah Raz. said:

أَمَّا عُمُودُهُ الَّذِي لَا يَصْلُحُ شَيْءٌ مِنْهُ إِلَّا بِهِ، فَشَهَادَةُ أَنْ لَا إِلَهَ إِلَّا
اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ وَالْإِقْرَارُ بِمَا جَاءَ مِنْ عِنْدِ اللَّهِ.

Am'ma amuduhul lazie la yasluhu shai'unm minhu Illa bihi,
fashahadatu Alla-Ilaaha Illal'lahu wa'anna muhamadar'rasoo
lul'lahi waliqraru bima ja'a min Indillahi.

"The basis of our faith and its central point without which

none of its components can remain sound, is this that a person should bear witness that there is no god save Allah (Unity of Allah) and that Muhammad Sallallahu Alaihi Wasal'lam is the Apostle of Allah (Prophethood), and that he should adopt the divine law (the Qur'an) revealed by Allah".

The Iranian general said, "That is a very good teaching. Is there any more of it to this faith"? Mugheerah said in his reply:

وَإِخْرَاجِ الْعِبَادِ مِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَةِ اللَّهِ.

(Waikhrajal Ibad min Ibadatil Ibad ilaa Ibadatil'lahi

"Yes, It is also the teaching of this faith that man should be freed from the slavery of man and brought under slavery to Allah".

The Iranian admitted that that too was good teaching. "What else does this faith say"? He asked. And Mugheerah replied:

وَالنَّاسُ بَنُو آدَمَ، فَهُمْ إِخْوَةٌ لَابٍ وَأُمٍّ.

Wannasu banu Aadama, fahum Ikhwatul li'abin wa'ummin.

"It is also a teaching of this faith that all men are the progeny of Adam and as such real brothers of one another".

This is the basic call (message) of the True Faith that Mugheerah presented to the Iranian general, Rustam. And it was also to him (Rustam), and in the same sitting that Rib'i'yi bin 'Amir interpreted Islam thus:

اللَّهُ ابْتَعَثَنَا، لِنُخْرِجَ مَنْ شَاءَ مِنْ عِبَادَةِ الْعِبَادِ إِلَى عِبَادَةِ اللَّهِ وَمِنْ ضَيْقِ الدُّنْيَا إِلَى سَعَتِهَا، وَمَنْ جَوْرِ الْأَدْيَانِ إِلَى عَدْلِ الْإِسْلَامِ فَأَرْسَلْنَا بِدِينِهِ إِلَى خَلْقِهِ لِنَدْعُوهُمْ إِلَيْهِ.

(البدایہ والنہایہ ج ۷ ص ۳۹)

Allahub ta'asana, linukhrija man sha'a min ibadatil ibadi ilaa ibadatil'lahi vamin zieqid dunya ilaa sa'atiha, vamin jauril adyani ilaa adlilislami fa'arsalana bidinihi ilaa khalqihi linad uwahum ilaihi.

"Allah has commanded us to free such of his servants as are in quest of it, from the bondage of man to the slavery of Allah, and taking him from a very limited and narrow world bring him into one of very vast horizons, and extricating him from the

tyrannical systems of life bring him to the cool shade of justice and equity. So Allah has sent us with His faith to the humanity at large that we may call them to it." Al- Bidaya Wan'n nihaya vol.7, P-39

So, Allah has given us His Deen (Ethics) and sent to us human beings to invite them towards the Deen (Religion) of Allah.

2. FAITH AS A POLITICAL SYSTEM

(٣٠١) عَنْ خَبَّابِ بْنِ الْأَرَتِّ قَالَ، شَكُونَا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ مُتَوَسِّدٌ بُرْدَةً لَهُ فِي ظِلِّ الْكَعْبَةِ، فَقُلْنَا أَلَا تَسْتَنْصِرُ لَنَا أَلَا تَدْعُوا اللَّهَ لَنَا؟ قَالَ كَانَ الرَّجُلُ فِيمَنْ قَبْلَكُمْ يُحْفَرُ لَهُ فِي الْأَرْضِ فَيُجْعَلُ فِيهَا، فَيَجَاءُ بِالْمَنْشَارِ فَيُوضَعُ عَلَى رَأْسِهِ فَيَشَقُّ بِأَثْنَيْنِ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَيَمْشِطُ بِأَمْشَاطِ الْحَدِيدِ مَا دُونَ لَحْمِهِ مِنْ عَظْمٍ وَعَصَبٍ وَمَا يَصُدُّهُ ذَلِكَ عَنْ دِينِهِ، وَاللَّهِ لَيَتِمَّنَّ هَذَا الْأَمْرُ حَتَّى يَسِيرَ الرَّائِكُ مِنْ صَنْعَاءَ إِلَى حَضْرَمَوْتَ لَا يَخَافُ إِلَّا اللَّهَ أَوْ الدِّثْبَ عَلَى غَنَمِهِ وَلَكِنَّكُمْ تَسْتَعْجِلُونَ.

(بخاری)

301. An Khab'babibnul Arat'ti qaala, shakauna ilan'nabiy'yi Sallallahu Alaihi Wasal'lama vahuwa mutavas'sidum burdatal lahu fiz'zil'lil ka'bati, faqulna ala tastansiru lana ala tad'ul'laha lana? qaala kaanar rajulu fi'man qablakum yuhfaru lahu fil'arzi fayujalu fiha, fayuja'u bilmanshari fayu za'u alaa rasihi fayushaq'qu bisnaini vama yasud'duhu zaalika an deenihi, vayumshatu bi'amshatil hadeedi madoona lahmihi min azmin va'asabin ma yasud'duhu zaalika an deenihi, val'lahi layatim'man'na haazal amru hat'ta yseerar rakibu min san'a'a ilaa hazra mauta la yakhafu il'lal laha aviz'ziba alaa ghanamihi valaakinnakum tasta'jiloon.

301. *Khabbab bin-al-Arat* says that the Prophet was lying in the shade of Ka'bah, his head resting on a folded sheet. (In those days the Makkan's persecution of the believers was horrible indeed). He said to the Prophet, "You do not seek aid (succour) for us from Allah? (How long shall this terror continue? When will these calamities come to an end?) The Prophet on hearing all this from us said, "There have been people before you for whom a pit was dug, they were made to stand in it. Then a large saw was brought and the man half

buried in the pit was sawn in two. And yet they could not compel him to apostasy. And iron combs were dug into the flesh of some which reached the underlying bones, but the victim would not turn away from the Truth. By Allah, this Faith is going to triumph (over falsehood), until (a state of peace and security has been attained under which) a traveller will traverse the long distance between San'a (Yemen) and Hadharmut (Oman) and will have nothing to fear save the displeasure of Allah. However the shepherds may still be dreading the onslaughts of the wolves that could cause damage to their flocks. But it is a pity you are impatient".

— Bukhari

Exposition: The Prophet was making a prophecy about the events to come when a very vast area extending from Yemen to Bahrain and Hadharmut (Oman) will be under the control of the Islamic state of Madinah and the enemies vanquished and made harmless. The servants of Allah shall be free to worship Allah and live according to the divine pattern of life. But under the then existing conditions it would have appeared the dream of a Utopia to those listening the Prophet, though as true believers with a staunch belief, they could not have doubted his words. The need of the hour, patience and more patience was not lost sight of this occasion too by this greatest teacher of all times.

Khabbab bin-al-Arat has very briefly but comprehensively enough, presented the history of the Makkan period extending over thirteen years in this report. The Prophet, however, stressed patient perseverance with their mission.

(٣٠٢) عَنْ عَطَاءِ بْنِ أَبِي رِبَاحٍ قَالَ زُرْتُ عَائِشَةَ مَعَ عُيَيْدِ بْنِ عُمَيْرٍ اللَّيْثِيِّ فَسَأَلْنَاهَا عَنِ الْهِجْرَةِ، فَقَالَتْ لَا هِجْرَةَ الْيَوْمَ، كَانَ الْمُؤْمِنُونَ يَفِرُّ أَحَدُهُمْ بِدِينِهِ إِلَى اللَّهِ وَإِلَى رَسُولِهِ مَخَافَةَ أَنْ يُفْتَنَ عَلَيْهِ، فَأَمَّا الْيَوْمَ فَقَدْ أَظْهَرَ اللَّهُ الْإِسْلَامَ وَالْيَوْمَ يَعْبُدُ رَبَّهُ حَيْثُ شَاءَ وَلَكِنْ جِهَادٌ وَبَيَّةٌ.

(بخاری)

302. An Ata'ibni Abie Rabahin qaala zurtu Ayeshata ma'a ubaidibni umairi nil'laisyiy'yi fasa'alnaha anilhijrati, faqaalat la hijratal yauma, kaanal mu'minoona yafir'ru ahaduhum bidienihl ilal'lahi va'ila rasu'lihi makhafata ay'yaftana alaihi,

fa'am'mal yauma faqad azharal'lahulislama valyauma
ya'budu rab'bahu haisu sha'a valaa kin jahadun vaniy'yatun.

302. 'Ata bin Abi Ribah says, "I went to 'Ayesha when 'Ubaid Laithi was with me. We enquired of her whether migration was still obligatory? (Must people still leave their homes and come to settle in Madinah?) 'Ayesha replied that there would be no more migration that order has been abrogated, migration had been made obligatory because on entering the fold of Islam the believer became sick of life due to persecution. So he took refuge with Allah and His Apostle to save his belief and faith. But now that Allah has made the faith triumphant and overwhelming and a believer can live in obedience to Allah wherever he likes, why should he migrate. However, Jihad (striving in the way of Allah even armed struggle) and intention of Jihad shall continue".

— Bukhari

Exposition: The authoritative and triumphant faith of which 'Ayesha was speaking, its collective strenght (as a monolithic structure) and inviolable authority were shaken after the passing away of the Prophet. However, Abu Bakr Siddiq with his indomitable spirit and unparalleled courage and determination saved it in time from what would have been a great catastrophe. The death of the Prophet had shocked the people in general and dejection and despair were casting their shadows on them. There was a lurking fear that the collective system of Islam may collapse (get fragmented). Abu Bakr Siddiq perceived this danger and made a lengthy speech in which he said.

(٣٠٣) أَيُّهَا النَّاسُ مَنْ كَانَ يَعْبُدُ مُحَمَّدًا فَإِنَّ مُحَمَّدًا قَدَمَاتٌ، وَمَنْ كَانَ يَعْبُدُ
اللَّهَ فَإِنَّ اللَّهَ حَيٌّ لَا يَمُوتُ، وَإِنَّ اللَّهَ قَدْ تَقَدَّمَ إِلَيْكُمْ فِي أَمْرِهِ فَلَا تَدْعُوهُ جَزَعًا،
وَإِنَّ اللَّهَ قَدْ اخْتَارَ لِنَبِيِّهِ مَا عِنْدَهُ عَلَى مَا عِنْدَكُمْ وَقَبَضَهُ إِلَى ثَوَابِهِ وَخَلَفَ فِيكُمْ
كِتَابَهُ نَبِيًّا فَمَنْ أَخَذَ بِهِمَا عَرَفَ وَمَنْ فَرَّقَ بَيْنَهُمَا أَنْكَرَ، "يَا أَيُّهَا الَّذِينَ آمَنُوا كُونُوا
قَوَّامِينَ بِالْقِسْطِ" وَلَا يَشْغَلْنَكُمْ الشَّيْطَانُ بِمَوْتِ نَبِيِّكُمْ وَلَا يَفْتِنَنَّكُمْ عَنْ دِينِكُمْ،
فَعَاجِلُوهُ بِالَّذِي تُعْجِزُونَهُ وَلَا تَسْتَنْظِرُوهُ فَيَلْحَقَ بِكُمْ.

303. Ay'yuhan'nasu man kana ya'budu Muhammadan-fa'inna
Muhammadan qadmata, vaman kana ya'budul laha
fa'innal'laaha hay'yul'la yamootu, va'in'nal'laaha qad taqad'dama

ilaikum fi amrihi fala tada'oohu jaza'an, va'in'nal laha qadikhtara linabiy'yihi ma indahu alaa ma indakum vaqabaza ilaa savabihi vakhal'lafa fieku kitabahu vasu'nata nabiyyi faman akhaza bihima arafa vaman far'raqa bainahuma ankara, "ya'ay'yuhall'laziena aamanu kunu qaw'wameena bilqista" vala yaftinan'nakum an dienikum, fa'ajiluhu bil'lazie tu'jizunahu vala tastanziruhu fayalhaqa bikum.

303. "O ye people! He who worshipped Muhammad (Sallallahu Alaihi Wasal'lam) as his idol should know that Muhammad is dead. And those who worshipped Allah as their deity, they must understand that He is living and shall never die. And Allah has given you command to protect the Faith. So due to impatience and perturbation do not give up the defence of your Faith. And Allah was pleased to take away the Prophet from your midst to raise him high in rank and honour him for his good deeds. And in your midst Allah left His Book and the Sunnah (way) of the Prophet. So he who follows both in his life shall have to take the path of goodnes. And one who discriminates between them shall go on the path of evil. Addressing you Allah had said, "O ye believers! Persevere with the defence of the order based on justice, revealed by Us. (Q.IV:135). And it should never be allowed to happen that Satan keeps you entangled in the (event of the sad) demise of your Prophet.

So to oppose Satan adopt measures as early as possible to defeat him. Do not allow him time to act against you as he will fall upon you headlong and destroy your order based on faith."

Exposition: This speech of Abu Bakr Siddiq very clearly brings out the importance of the Islamic order established during the life time of the Prophet. Due to shock as a result of the Prophet's death the believers were not intending to abandon unity of Allah and the devotional acts such as prayers and fasting that he (Abu Bakr) felt the need of remonstrating with and warning them. Rather it was feared that the Islamic order of government, established after a long and arduous struggle, may collapse. So Abu Bakr Siddiq came forward, delivered a speech in a large gathering of the companions, in which, with a verse of Surah Nisa', O ye who believe stand out firmly for justice as witnesses to God (Q.IV:135), he pointed out that Allah had made them the defenders and preservers of the Order of Justice. He has entered a covenant with them for such defence. So they should not allow

the grief of the demise of the Prophet to overwhelm them. They must get up and defeat Satan. They should concentrate on preserving their religious order (caliphate).

Immediately preceding the verse of Surah Nisa' (Q.IV:135) referred to by Abu Bakr Allah says that before raising the Muslim Ummah he had entered a covenant with Israelites. But they were found guilty of unfaithfulness and breach of trust and invited Allah's wrath upon themselves. They were consequently divested of the honour of the leadership of the nations and were dominated and disgraced by pagans. Now you are being honoured with that position of great responsibility. You are being entrusted with the Book of Wisdom and with the great authority and rule. Beware! Do not be guilty of breach of trust and faithlessness like the Israelites. Stand firmly by your covenant (with Allah). Do not be unfaithful to the Book. They (the Israelites) were ungrateful, rebellious and disloyal and faced its evil consequence. And ("O ye Ummah of Muhammad)! We command you to take the path of *Taqwa* (piety), do not resort to breach of trust, do not invite Our wrath by abandoning the way marked by the Qur'an. And last of all He gave the instruction: "O ye believers! Defend this divine Order of Justice and Equity at all costs".

The same theme with slight deference has been repeated in *Surah Ma'idah* (Q.V). This is the last Surah of Commandments in which the Law has been perfected. This Surah was revealed in Arafat (a halting place in the various stages of movements in *Hajj*). Its style gives an impression as if a covenant with this new Ummah is being made in this vast open expanse, (Arafat), saying, "The divine favour has been completed". The great authority and rule have been entrusted to you. Now it is up to you to stand firm by Our covenant or take heed! The (entire admonitory) history of the Israelites is before you-how they were guilty of betrayal of trust and how they were brought low!

This is the order based on faith and such is its great value and importance. But woe to this ummah! It has destroyed that blissful order. And the agony of it is that this Ummah after losing its greatest asset is totally insensate to this loss and winding up the entire business' and consigning it to oblivion are now in deep slumber.

*The caravan has not only lost its wherewithal,
But woe to it that it is not cognizant of that (great) loss.*

— Iqbal

3. FORMATION OF JAMA'AT (PARTY)

(٣٠٣) إِنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا كَانَ ثَلَاثَةٌ فِي سَفَرٍ فَلْيُؤَمِّرُوا أَحَدَهُمْ.
(ابوداؤد-ابوسعيد خدری)

303. In'nān nabiyy'ya Sallallahu Alaihi Wasal'lama qaala iza kana salasatun fie safarin fal'yu'am'miru ahadahum.

303. The Prophet said, "When three persons are out on a journey, they should take one of them their Ameer".

— Abu Da'ood, Abu Sa'eed Khudri

Exposition: Shaikhu-al-Islam, Ibn Taimiya says, "When formation of party has been made obligatory for people on a journey, it should be all the more incumbent on the believers that they organize themselves into a party when their collective order has been confounded. It is not permissible for the believers to do individual existence. It is an un-Islamic way of life. Confusion and anarchy are for the pagans. Islam stands for organisation and unity.

(٣٠٤) عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَحِلُّ لِثَلَاثَةٍ يَكُونُونَ بِفَلَاةٍ مِنَ الْأَرْضِ إِلَّا أَمَرُوا عَلَيْهِمْ أَحَدَهُمْ.
(منتقى)

304. An Abdil'lahibni Amrin an'nan'nabiyy'ya Sallallahu Alaihi Wasal'lama qaala la yahil'lu lisalasatin yakoonoona bifalatim minal'arzi il'la am'maru alaihim ahaduhum.

304. *Abdullah bin 'Amr bin 'As* reports the Prophet to have said, "It is not permitted to three persons living in wildness not take one of them as their Ameer (Leader)

— Muntaqa

(٣٠٥) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ الشَّيْطَانَ ذَنْبُ الْإِنْسَانِ الْغَنَمِ يَأْخُذُ الشَّاذَّةَ وَالْقَاصِيَةَ وَالنَّاحِيَةَ وَإِيَّاكُمْ وَالشَّعَابَ، وَعَلَيْكُمْ بِالْجَمَاعَةِ وَالْعَامَّةِ.
(مسند احمد، مشكوة-معاذ بن جبل)

305. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama in'nash shaitaana ziebul insanil ghanama ya'khuzush shaz'zata valqasiyata van'nahiyati va'iy'yakum vash'shi'aba, va'alaikum biljama'ati val'am'mata.

305. The Prophet said, "The way a wolf is the enemy of the goats, easily preying upon the stray one, Satan is the wolf of men (preying upon them). If they do not live closely knit in the form of a homogenous party he preys upon them very easily".

"So, O ye poeple! Do not stray on to the bye-paths. It is incumbent on you to live with the party and the community of Muslims".

—*Musnad Ahmad, Mishkat, Mu'az bin Jabal*

Exposition: To stick to the party was the command when the party of Muslims (*Al-Jama'ah*) existed, and was fully functional. But what to do when such an organization of the believers is non-existent. This is a very important question. Its simplest and straight answer is that *Jama'ah* (a party) should be formed so that ultimately *Al-Jama'ah* (the party) comes into existence.

(٣٠٦) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سَرَّ أَنْ يَسْكُنَ بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزَمْ الْجَمَاعَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ.

306. Qaala Rasulul'lahi Sallal'la.hu Alaihi Wasal'lama man sar'rahu ay'yaskuna buhubuhatal jan'nati fal'yanzamil jama'ata fa'innash shaitaana ma'alvahidi vahuwa minalisnaini ab'adu.

306. The Prophet said, "Whoever wishes to build an abode for himself in the centre of heaven should cling to the party, for Satan is always with a lonely person but departs as soon as (he joins another and) they become two".

Exposition: If the *Al-Jama'ah* (the Party) of the Muslims exists and is functional, it is necessary to cling to it. In that case doing individual existence, remaining cut off from the party is not permissible. *Al-Jama'ah* is that state of Muslim community where Islam is overwhelmingly dominant and in absolute authority and rule and the Muslims are one on the leadership and guidance of an *Ameer*. Under these conditions remainig aloof from the party cannot be permitted. But when the

Al-Jam'ah is not in existence, the believers would have to organize themselves into a party, *Jama'ah* and work in such a way that ultimately *Al-Jama'ah* (the party) comes into existence.

4. THE NATURE OF RELATIONSHIP BETWEEN AMEER (THE LEADER) & MA'MOOR (THE LED)

(٣٠٤) قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا كُفْلَكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ، فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَّةٌ عَلَى بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ.
(بخاری - مسلم - ابن عمر)

307. Qaala Rasulul'lahi Sallallahu Alaihi Wasal'lama ala kul'lukum ra'in vakul'lukum mas'oolun an ra'iy'yatihi, fal'imamul lazie alan'nasi ra'in vahuwa mas'oolun an ra'iy'yatihi var'rajulu ra'in alaa ahli baitihi vahuwa mas'ulun an ra'iy'yatihi, valmar'atu ra'iy'yatun alaa baiti zaujiha vavaladihi vahiya mas'oolatun anhum.

307. The Prophet said, "Each one of you is the protector and supervisor and he will be questioned about those that have been put under his charge. So the Ameer will be accountable for the people under his administration. And man is the supervisor over the members of his household (wife and children) and will be responsible for those under his care. And the housewife is the supervisor of the husband's household and his children. She will be asked to explain about the care and bringing up of the progeny".

—Bukhari, Muslim Ibn 'Umar

Exposition: Supervisor in this context means responsible for the corrective training. It is his duty to keep them under healthy conditions and protect them from going astray. If he is negligent in their proper training and leaves them free to have their own way, Allah shall call him to account on Doomsday.

(٣٠٨) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ مَا مِنْ وَالٍ يَلِي رَعِيَّةً مِنَ الْمُسْلِمِينَ وَهُوَ غَاشٌّ لَهُمُ الْإِحْرَامَ اللَّهُ عَلَيْهِ الْجَنَّةُ.
(متفق عليه)

308. An Ma'qilibni Yasar in qaala samie'tu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu mamin valin yalie ra'iy'yatam minal muslimena vahuwa ghash'shu l'lahum il'la har'ramal'lahu alaihil jan'nata.

308. *Ma'qil bin Yasaar* says that he heard the Prophet saying, "The person who has been made responsible for the collective affairs of the believers and he betrays the trust, Allah will prohibit his entry to heaven".

— *Unanimous*

(٣٠٩) عَنْ مَعْقِلِ بْنِ يَسَارٍ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَيُّمَا وَالٍ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَلَمْ يَنْصَحْ لَهُمْ وَلَمْ يَجْهَدْ لَهُمْ كُنُصْحِهِ وَجُهْدِهِ لِنَفْسِهِ كَبَّهُ اللَّهُ عَلَى وَجْهِهِ فِي النَّارِ. وَفِي رِوَايَةٍ عَنِ ابْنِ عَبَّاسٍ لَمْ يَحْفَظْهُمْ بِمَا بِهِ نَفْسُهُ وَأَهْلُهُ. (طبرانی- کتاب الخراج)

309. An Ma'qilibni Yasar in qaala samietu Rasulal'lahi Sallallahu Alaihi Wasal'lama yaqoolu ay'yuma valiv valiy'ya min amril muslimena shai'an falam yansah lahum valam yajhad lahum kanus'hihi vajuahdihi linafsihi kab'bahul'lahu alaa vajhihi fin'nari. vafie rivayatin anibni Ab'basil lam yahfazhum bima bihi nafsahu va'ahlahu.

309. *Ma'qil bin Yasaar* says that he heard the Prophet saying, "The person who accepted the responsibility of the collective affairs of the believers and then he was not faithful to their cause and did not tire himself in this duty as he did in his own affairs, Allah will throw him into hell-face downward". And in the report of Ibn Abbas on this theme, we have: "Then he did not protect them the way he protected the members of his own household, he will not be able to benefit even by the fragrance from heaven".

— *Tabrani, Kitab-al-Khiraj*

(٣١٠) عَنْ يَزِيدِ بْنِ أَبِي سَفْيَانَ قَالَ قَالَ أَبُو بَكْرٍ حِينَ بَعَثَنِي إِلَى الشَّامِ، يَا يَزِيدُ إِنَّ لَكَ قَرَابَةً عَسَيْتَ أَنْ تُؤْثِرَهُمْ بِالْإِمَارَةِ وَذَلِكَ أَكْبَرُ مَا خَافَ عَلَيْكَ، فَإِنْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ وَلِيَ مِنْ أَمْرِ الْمُسْلِمِينَ شَيْئًا فَأَمَرَ عَلَيْهِمْ أَحَدًا مُحَابَاةً، فَعَلَيْهِ لَعْنَةُ اللَّهِ لَا يَقْبَلُ اللَّهُ مِنْهُ صَرْفًا وَلَا عَدْلًا حَتَّى يَدْخُلَهُ جَهَنَّمَ. (كتاب الخراج، امام ابو يوسف)